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FOREWORD

I

God be praised! The firing has ceased, the unparalleled carnage is ended, the weary troops are returning home, the activities of peace are gradually resumed. Though in some countries the war continues, the United States no longer is involved. In His mercy the great Ruler of the Universe has once more called to the thundering billows of war, mountainous in their height, all-devastating in their fury: "Be still!" and the wild sea is growing quiet. All who will hear He bids in a different sense: "Be still!" adding, "and know that I am God; I will be exalted among the heathen, I will be exalted in the earth," Ps. 46:10.

II

But while the warfare has been terminated, the woe and misery which it has caused abides and even daily grows in extent and intensity. Who can count them, the millions of people that have to pass through the winter without sufficient food, clothing, and shelter, helpless victims of the catastrophe, and among them "more than sixscore thousand persons that cannot discern between their right hand and their left hand!" It would take a Jeremiah properly to describe the sufferings that have descended on vast multitudes in Central Europe and in Asia. "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul. See, O God, and consider, for I am become vile," Lam. 1:11. The Christian people on the globe have often had their sym-

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pathies aroused by accounts of floods, famines, or earthquakes that ravaged large sections of humanity, but never within the memory of living men have there been reports of distress equaling those reaching us now. The "white horse" (invasion) and the "red horse" (war) have trampled the fair fields and gone their way; the "black horse" (famine) and the "pale horse" (death) are now occupying the scene and reveling in the devastation they cause. This is a time, if there ever was one, to heed the divine injunction: "Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him and that thou hide not thyself from thine own flesh?" Is, 58: 7.

Ш

Withal mankind has entered a new era, not only through the conclusion of the unprecedented bloodshed and destruction, but through the breath-taking forward strides of science in various directions. It is with profound awe that one contemplates the human mind's daring penetration into the secrets of the universe, as one page after the other of nature's wonder book is laid open before our amazed eyes. It will undoubtedly always remain true that the real mainspring of life lies beyond human ken, because the source of our existence is none other than God Himself, infinite in power and majesty. "Ins Innre der Natur dringt kein erschaffner Geist." But one must admit that curious man has become remarkably successful in removing with deft and vigorous strokes some of the heavy veils hiding the mysterious workshop of the globe from our view. Stupendous progress in the field of applied science, through harnessing atomic power, "these dread, pent-up forces" (Churchill), will probably be witnessed in the next decades. It may be that our way of living will be revolutionized, as it was through the advent of the steam engine and the invention of innumerable electrical devices. In startled wonder and with uneasy expectancy the human race faces the future, for, alas! the energies that possess indescribable constructive possibilities can likewise, as we see very plainly, be made dire instruments of destruction and death. Climbing upward on the hill of science means for man that he attains greater heights from which to plunge down to all the more certain ruin.

IV

While science opens a new book, natural man himself remains the same - a sinful, selfish, covetous, God-defying being: becoming ever more clever, he likewise grows constantly more determined in opposing the divine will. The strife of international power politics, the disregard of the dictates of justice and fairness in the various human relations, the clashes between capital and labor, the cold, mercilessscramble for advantages, violating without hesitation one's brother's rights and feelings, the crime waves that burst upon the countries of the world - all attest unerringly man's innate evil nature. If anybody hoped that under the scourge of war man would learn a lesson and begin to control and curb his wicked, selfish inclinations and desires, he has been disillusioned. Not in human wisdom and decision can a change for the better be expected. The outlook is so distressing that H. G. Wells, the famous English man of letters, freely predicts the early extinction not only of our culture and civilization, but of the human race itself. As he sees the situation, man is simply doomed and will soon disappear, and he hesitates to hazard a guess as to the kind of being that will displace the present occupants of our globe.

V

And yet a remedy is available, provided by the love of God. It is none other than the Cross of Jesus Christ. St. Peter wrote his Epistles to people that had been servants and perpetrators of wickedness; but a total change had come, and if his words dwelling on this change were not familiar to us from the days of our childhood, we should read them with utter amazement: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. 1:18-19. Christ purchased freedom for us not only from the guilt and punishment, but also from the dominion of sin. He that truly believes in Him and accepts His help is rescued from these evil forces that constantly pull us downward, and though they still do much tugging, their mastery is broken. - One's thoughts here travel to the city of Corinth in St. Paul's days, where the

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Apostle, assisted by Silas and Timothy, in one and a half year's time gathered a large congregation. In their midst he had preached nothing save Jesus Christ and Him Crucified. What had been the result? A number of transgressors of divine and human law had accepted Christ, joining others who had been members of the synagog, and to all of them the Apostle could say, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. 6:11. The case of these Corinthians confirmed the general statement of the Apostle: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5:17. The Bible teaching, then, very definitely states that man can be changed for the better and that the change is effected by man's kneeling at the Cross of Calvary and recognizing Jesus as his divine Savior - an act which is brought about by the Spirit of God through the Word.

VI

The history of the Church and of Christian missions abounds in evidences of the power of the Cross for checking man's evil tendencies and making him a being that is actuated by love rather than by selfishness. In the Roman Empire, when Christianity gradually became the universally accepted religion, slavery began to disappear, execution by crucifixion was abolished, the treatment of women and children improved, the sick and the poor were cared for, the gross immoralities that had been in vogue were forbidden, and order and decency were promoted. The islands of the Pacific figure in reports of missionaries and travelers relating how dreadful cannibalism and savage institutions have fled at the advent of the Bible, and how kindness and sympathetic interest now reign where formerly cruelty and covetousness were in absolute command. It is true that the recent dreadful wars waged between so-called Christian nations seem to contradict these assertions concerning the power of the Christian message; but in reality they do not have this significance. In some instances the instigators of the wars were plainly not disciples of Jesus Christ. In other instances the rulers, though opposed to war, were unable to resist iniquitous forces, which dragged the nations toward the abyss. That Christians did not assert

themselves sufficiently must be admitted. Not the Christianity of our leading nations, but the fact that this Christianity was very imperfect and that the direction of events was largely exercised by non-Christian elements was responsible for the catastrophes.

VII

If, then, the present and succeeding years are to see the achievement of any real progress along the road of peace and understanding between the nations of the world, it will have to be through the preaching and acceptance of the blessed Gospel of our Lord and Savior Jesus Christ. Human hearts will have to be filled with the spirit of love, and there is no other means for realizing this objective than the message of the Cross. If the truth of this statement cannot be doubted. how we Christians, and especially we Christian pastors, must bestir ourselves to take the news of the Savior to those of our fellow men who are not acquainted with it or who, in blind ignorance, have hitherto refused to listen to its call! The ground beneath our feet should prove too hot for us if we stand idle and unwilling to go forward. The world is being drowned and dying in its own blood; what it requires is the proclamation of Him who "died that I might live on high, and lived that I might never die." We have the message of life. Can we afford to be dilatory in the endeavors to make the earth resound with the blessed tidings that true life can be bought "without money and without price"? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Is. 52:7.

VIII

The above shows sufficiently that we reject the view of many thinkers that what the world needs is instruction in morals. It is implied, too, that we spurn the view of Modernists who exalt the Cross of Christ and call it all important, but who look upon Jesus as having furnished merely a grand example. Ethics, we say, has no power to rescue men from their innate selfishness. It is plain, too, that we cannot endorse the view often heard that what is necessary is that the Christian denominations of the earth unite and then jointly

march forward in a holy crusade undertaken to make this a better world. We certainly deplore the divisions of Christendom, but to believe that what is required in this hour is the uniting of Christian denominations at any and every cost is something we must regard as absolutely false. The idea widely prevalent that education is the one requisite of our times is likewise untenable. The trouble in 1939 was not that the peoples of the globe were too little educated. The very country where education had scored its greatest triumphs, Germany, was the one which applied the torch to the powder keg. When will people learn that mere cleverness, external culture and refinement, wide scholarship, and profound learning are not a safeguard against the horrors which our age has witnessed! Everything of this sort, while we acknowledge that the suggestions usually are well meant, is futile. It is the Cross of Christ that has to do it.

IX

We cannot conclude these brief remarks without stating our conviction that the Gospel of Jesus Christ cannot be preached effectively save as coming to us in the divinely inspired, the inerrant Scriptures. If the reliability of this Gospel rests merely on the report contained in some human historical records telling us that Jesus, the Son of God, and His followers taught this message; in other words, if the New Testament writings and the whole Bible are brought down to the level of writings like those of Josephus and Tacitus, then the power of the Christian proclamation is gone, the tree is killed at its very roots. But if we go before the world, as did the early Christians, with the joyous assurance that the Holy Spirit has given us this teaching in infallible writings, the Gospel can do its blessed work. Besides, we must state as our conviction that this message of the Cross has found expression in its fullness and power in the Lutheran Confessions, especially the Augsburg Confession and Luther's Small Catechism. Not to dethrone the Scriptures, but to state briefly and tersely the chief tenets of our belief, we declare that in these Confessions the doctrines of the Christian faith are correctly and clearly set forth and that in these documents the emphasis is placed where it belongs, on the doctrine of justification by grace through faith.

The reference to the Lutheran Confessions reminds one that 1946 brings an important Luther anniversary, the quadricentennial of his entrance into true life. It is the intention of the Editorial Committee of the Concordia Theological Monthly to utilize the occasion for the publication of articles taking cognizance of the anniversary, evaluating the significance of the great Reformer, and refuting some ugly slanders and misrepresentations of this chosen instrument of God. May all of us in this period of anxiety, of spiritual blindness and confusion, be loyal followers of our father Luther and honor his memory by faithfully proclaiming the message of God's grace and the redemption of Jesus Christ.

W. ARNDT

Luther the Reformer

By TH. ENGELDER

Luther would say: I did not reform the Church. He said: "It was God's Word which, while I slept or made merry, accomplished this great thing." (XX:20.) The gracious and almighty God accomplished this great thing. "What is now going on in the world is not my doing. It is not possible that a mere man should begin and carry forward such a movement. . . . Another man is at the wheel [Ein anderer Mann ist's, der das Raedlein treibt]." (X:368.)

Still we shall call Luther the Reformer. God called Luther to reform His Church. God raised him up to restore to the Church His all-but-forgotten Word. And knowing the condition and dire need of the Church today, we shall find it profitable to inquire once again into the nature of the divine message through which the Reformer revived the dying Church.

Luther restored to the Church, first, the all-but-forgotten Gospel of the grace of God. Preaching the sola gratia, Luther delivered the Church from the incubus which was smothering her to death. "The power of Antichrist was broken chiefly through the preaching of the Gospel of the free grace of God in Christ." (Walther, Evangelien-Postille, p. 388.)

The Christian lives by the Gospel of grace. "That is the very nature of the Christian faith, that it looks to grace alone, 'auf lauter Gnade baut,' as the Lutheran Confession declares.

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Triglotta, p. 136." (F. Pieper, in Lehre und Wehre, 1926, p. 298.) The teaching that the Christians must earn the grace of God, the forgiveness of their sins, by their works was killing the Christian Church. And Luther restored its spiritual life when he proclaimed: "The first and chief article is this, that Jesus Christ, our God and Lord, died for our sins, Rom. 4:25. . . . Likewise: All have sinned and are justified without merit by His grace, through the redemption that is in Christ Jesus, Rom. 3:23 f. . . . It is clear and certain that this faith alone justifies us, as St. Paul says, Rom. 3:28: 'For we conclude that a man is justified by faith, without the deeds of the Law." (Smalcald Articles, Trigl., p. 461.) To the poor souls who were trying to placate God with their good works and were despairing, there came the voice from heaven: "Da hoerst du gar nichts von deinen Kraeften, guten Werken und Verdiensten" (Luther V: 266), and they were rid of the popish incubus of work-righteousness. They learned the meaning of those sweet words "gospel," "grace." "In the New Testament the Gospel is preached; which is nothing else than the word by which are offered unto us the Spirit, grace, and the remission of sins obtained for us by Christ crucified; and all entirely free, through the mere mercy of God the Father, thus favoring us unworthy creatures, who deserve damnation rather than anything else." (XVIII: 1806.) "Grace brings about this great thing that we are accounted wholly and fully just before God," grace without the help of the least work, for "grace will not be halved nor quartered, but receives us wholly and completely into favor for the sake of Christ, our Intercessor and Mediator." (XIV:98.) And when the Pope's men warned the people against this doctrine as being a new and unchristian teaching, Luther was in a position to tell them that "this article is the chief doctrine of the entire Scriptures; and the faith that we have forgiveness of sins solely for Christ's sake by faith has been the faith of the fathers and Prophets and all saints from the beginning of the world, has been the doctrine and teaching of Christ and the Apostles, and is to this day and to the end the unanimous sense and voice of the whole Christian Church, which has always in one mind and with one accord believed, confessed, and fought for, this article, that in the name of Jesus alone forgiveness of sins is obtained and received and in this faith they have been justified before God and saved." (XII: 494.)

"My tongue shall joyously proclaim and praise Thy righteousness, that is, the grace whereby Thou forgivest sin and hast mercy on me"; so sang Luther (V:594), and he spent his ministry in praising the wonderful method by which God's wisdom and grace has procured the sinner's justification. He taught the despairing sinner, who knew that he could not expiate for his sins, to sing the wonders hidden in the words "being justified freely by His grace through the redemption that is in Christ Jesus," hidden in the words "substitution" and "imputation." He said: "Grace is indeed given to us freely, and it costs us nothing. But it cost another one very much. It was gained at the cost of an infinite treasure, gained by the Son of God Himself." (XII: 262 f.) But how can God let His Son die for sins He did not commit, and how can God impute to us a righteousness which we have not gained through good works of our own? Do not try to explain God's method, but rejoice over it! "That is certainly a strange and blessed righteousness that we should be accounted just or the possessors of a righteousness which consists not in any works, any endeavor, anything in us, but exists outside of us, in Christ, and still truly becomes ours through His grace and gift, is so truly our own as though we ourselves had gained and acquired it." (VIII: 659.) The heathen scoff at this; the Pope's men deride it; our flesh is offended at it; but the Christian faith lives on it. "The Psalmist calls the righteousness which is preached in his temple 'a strange and blessed righteousness,' that is, not such a righteousness as the world knows and glorifies, but one at which all the world is offended. For that is a ridiculous thing to reason, particularly to those who would be holy, that we should be holy solely because of another one and we ourselves have done nothing towards it! Oh, how the heathen scoffed when they first heard this, that the Christians believe that they become just solely on this account, that Christ died and that thereby He had satisfied for their sins and they needed not to add the least to it. . . . But that is what the Gospel teaches. We must go to Christ in this faith: Thou art He who redeems me from sin, death, and the power of the devil and obtains grace for me with God. That is the true doctrine or the righteousness before God." (V: 640, 642.) Will the heathen scoff at this? Let them heed Luther's warning: "Sin has two places where it can remain. Either

sin is with you, lying on your shoulders, or it lies upon Christ, the Lamb of God. If it lies on your back, you are lost; but if it lies on Christ, you are free of it and shall be saved. Now choose what you will have." (VII: 1725.) And when the sinner was crushed under the weight of his sin, he thanked God for the wonderful counsel Luther gave him: "Therefore, dear brother, learn Christ crucified for you; learn to sing His praise and to despair of yourself; learn to say to Him: Thou, Lord Jesus, art my righteousness, but I am Thy sin; Thou hast taken upon Thyself what is mine and hast given me what is Thine." (XXIa: 20.)

The Christian lives by the Gospel of grace, by the Gospel That is another strange and wondrous thing - the faith which in spite of the curse pronounced by God's holy Law against the sinner, trusts in the Gospel's promise of forgiveness. It is of the very nature of faith to do that. And God raised up Luther to teach Christendom anew the high art of appealing from the Law, which condemns, to the Gospel, which absolves. This Christian art - without which no man can be a Christian - had been all but lost in Christendom. In popedom there was nothing but Law. But Luther told the poor sinner, whom the Law was killing, that there is a higher word. Appeal to the Gospel, and thou art saved! As a voice from heaven Luther's words came to the culprit on his way to the gallows: "There is a much higher word than the Law, the dear Gospel of Christ. . . . The Law, as the lesser word, must give place to the Gospel. They are both God's Word, but they are not equal. One is lower, the other higher; the one weaker, the other stronger; the one less, the other greater. When they clash, I follow the Gospel and say: Ade, Gesetz! . . . I am truly a poor, damned sinner, but I appeal from the Law to the Gospel." (IX: 806, 808, on Gal. 3: 23, 24.) Again: "The true knowledge of Christ, or faith, disputeth not whether thou hast done good works to righteousness or evil works to condemnation, but simply concludeth after this sort: If thou hast done good works, thou art not therefore justified; or if thou hast done evil works, thou art not therefore condemned. . . . It is Christ alone that justifieth me, both against my evil deeds and without my good deeds." (IX: 619, on Gal. 5:4.) That is the logic of faith. "Theoretically this distinction" (between the Law and the Gospel) "is easily

made, but at the point of death and in perils we find that we are but poor dialecticians. A good dialectician distinguishes between the Law and the Gospel and admits indeed that he has not kept the Law, but he declares: From this premise the conclusion does not follow that I should therefore despair and be lost. For the Gospel commands me to believe in Christ and stand on the works and righteousness of Christ." (IV: 2078.) Again: "Kommt nun der Teufel und spricht: O Geselle, was hast du Gutes getan? Wenn du fromm gewesen waerest, so moechtest du in den Himmel kommen: dieweil du aber uebel gelebt und bist boese gewesen, so musst du nun in die Hoelle. Aber antworte du darauf: Der Papst, Teufel und Tuerke lehren also. Nein, ich weiss (es) viel anders. . . . Weil denn unsere guten Werke nicht Stich halten, so haelt doch das Fleisch und Blut Christi alle Zuege." (VII: 2349.) Luther makes the heroic statement: "Wir wollen den Gott nicht haben, der nicht mehr kann denn Gesetze geben; das wisse gar eben." (IX: 805.) We do not want the God of the Papacy, who can only command and condemn. We want to know God as He has revealed Himself, who condemns the sinner by His Law and absolves the terrified sinner by His Gospel. It was this teaching which reformed the Church; it restored the Gospel, by which the Church lives. "The birth of the Reformation," says Walther, "dates from the moment when Luther understood this distinction. By his new knowledge Luther liberated the poor people from the misery into which they had been driven by the Law preaching of their priests." (Law and Gospel, p. 63.)

The Christian lives on the forgiveness of sins, and that means that he has the assurance that his sins are forgiven. Where that assurance is lacking, there is fear, despair, death. "This doubt is more bitter than death." (Apology, Trigl., p. 291.) And this certainty of salvation, this assurance of God's grace, Luther restored to Christendom. Luther proclaimed these truths: There is not one soul in all the world which is not redeemed by the blood of Christ. "The Gospel proclaims to all the world that in Christ the sin of all the world is taken away." (XI:693.) "This is the basis of all Christian doctrine. It is said here, plainly enough: This is the Lamb of God, which taketh away the sin of the world."

(VII: 1720.) "God has commanded that His Gospel, which is necessary to all, should be confined to no place, no time, but that it should be preached unto all, at all times, and in all places." (XVIII: 1710.) Again, there is not a soul in all the world which God has not already absolved from all its sin. "The Gospel is the good news and proclamation, brought to all the world, that Christ has redeemed, justified, and saved all who have been the captives of sin and Satan and has reconciled them with God." (XIV: 86.) "The treasure is opened and placed at every man's door." (Large Catechism, Trigl., p. 761.) "The sins are already forgiven before we confess them." (Exposition of Hebrews, of 1517.) And again, there is not a soul in all the world which is excluded from the benefits of God's grace in Christ because of the lack of good works and the guilt of enormous sins. "We should not lean on our own strength . . . our own person, and our own works." (IX:508.) "It is stated here plainly enough: This is the Lamb of God, which taketh away the sins of the world, and this text is God's Word. . . . Ave, but you might say: I believe that He has borne the sins of St. Peter and St. Paul and other holy sinners. Do you not hear what St. John is saying: 'the sins of the world'?" (VII: 1724.) And is there a soul on earth which will say that these declarations of God are not reliable, that these promises are not trustworthy? The Christian soul will not say it. The Christian faith is assured of God's grace and repudiates the doubts assailing it as damnable wickedness. "Faith is a living, daring confidence in the grace of God, of such assurance that it would risk a thousand deaths." (XIV: 99.)

The Pope condemns such assurance as damnable wickedness. The *Tridentinum* pronounces the anathema against the man who asks the Christian "to believe for certain that his sins are forgiven him" (Session VI, Canon XIII). The Catholic Joseph Clayton writes: According to Luther "the only doctrine that really mattered was consciousness of personal salvation by faith in Christ crucified . . . the assurance of personal salvation." "Among Catholics Luther is held in abhorrence as an apostate monk, who drew countless souls into heresy." (*Luther and His Work*, pp. XXIII, 109, 205:) We thank God for Luther, who slew the monster that was devouring the vitals of Christianity and taught the Christians

to rejoice in the certainty of their salvation. We thank God for these words: "The Pope taught that a man ought to be uncertain and to stand in doubt of the grace and favor of God towards him. If this opinion be received, then Christ profiteth nothing; for he that doubteth of God's favor towards him must needs doubt also of the promises of God, and so, consequently, of the will of God and of the benefits of Christ. But there can be no greater blasphemy against God than to deny His promises. . . . This monstrous doctrine of doubting God's grace and favor passeth all understanding. . . . Let us therefore give thanks unto God that we are delivered from this monstrous doctrine of doubting. The Gospel commandeth us to behold not our own good works, our own perfection, but God, the Promiser, and Christ, the Mediator. In this case I cannot doubt, unless I will utterly deny God. And this is the reason that our doctrine is most sure and certain, because it carrieth us out of ourselves, that we should not lean to our own strength, our own conscience, our own feeling, our own person, and our own works, but to that which is without us, that is to say, the promise and truth of God, which cannot deceive us." (IX: 507 ff.)

The Christian Church lives by the grace of God, the grace that not only justifies the sinner freely but carries through the work of our salvation from beginning to end. Our conversion is solely God's work. When the miracle occurs that a sinner comes to faith, God alone performed the miracle. "When God creates faith in man, He performs as great a work as if He again created heaven and earth." (IX: 942.) Man, dead in sins, contributed nothing towards it. "Grace is therefore needed, and the assistance of grace is therefore given because 'free will' can of itself do nothing," "cannot will anything but evil." May it "be given us to understand both truths: that we can do nothing of ourselves and that if we do anything, God works that in us." (XVIII: 1805, 1853, 1911.) "'Es kann niemand zu mir kommen, der Vater ziehe ihn denn' (John 6:44). Wie gefaellt dir das? Schreibe diese Worte mit roter Dinte und mit gueldenen Buchstaben in dein Herz; denn tue was du willst, es kommt niemand zu mir, denn der, so mein Vater ziehet." (VII: 2285.) And now mark well, says Luther, that God converted you not because you were better than others and deserved it, but

from pure grace. "Grace is given freely to the most undeserving and unworthy and is not attained unto by any devoted efforts, endeavors, or works, either small or great, of any men, be they the best and most meritorious, or even of those who have sought and followed after righteousness with all the ardor of zeal. . . . Grace comes so free that no thought concerning it or attempt and desire after it precedes." (XVIII: 1948.) "Grace is the favor of God which gives faith to those who have not merited it." (XIX:1590.) Christ merited it for you. "Such faith comes not, he says (1 Pet. 1:21), from human power, but God creates it in us, because Christ has merited it by His blood, to whom He hath given glory and whom He has seated at His right hand that He by God's power should create such faith in us." (IX:1158.)

Faith is the life of the Church, and faith can come into being only where Luther's teaching is applied. Where the Pelagian — Semi-Pelagian — synergistic teaching has captured the heart, faith is impossible. "A man cannot be thoroughly humbled until he comes to know that his salvation is utterly beyond his own powers, counsel, endeavors, will, and works and absolutely depending on the will, counsel, pleasure, and work of another, that is, God only. For as long as he has any persuasion that he can do even the least thing towards his own salvation, he retains a confidence in himself, he does not humble himself before God, but proposes to himself some place, some time, or some work whereby he may at length attain unto salvation. But he who does not doubt that all depends on the will of God, he totally despairs in himself, chooses nothing for himself, but waits for God to work in him; and such alone is the nearest unto grace, that he might be saved." (XVIII: 1715.)

J. Clayton writes: "Luther taught: Man could do nothing; God's grace did everything. God alone is the cause of man's salvation." (Op. cit., p. 35.) That is exactly what Luther taught, but while "among Catholics, Luther is held in abhorrence" for teaching such a soul-destroying heresy, we know that Luther restored the life of the dying Church by teaching the glorious truth: "Our salvation is apart from our own strength and counsel and depends on the working of God alone."

The liberal and semiliberal Protestants are saying today

with Goethe in Conversations with Eckermann: "We have no idea how much we are indebted to Luther and to the Reformation in general. . . . We have the courage again to be conscious of our divinely endowed human nature. . . . Man has become aware of his greatness and freedom." Protestants have returned to the papal fold, and Luther tells them: "You madly trifle to the perdition of souls innumerable." (XVIII: 1754.) Luther puts them in their place: "This error concerning 'free will' is Antichrist's own article; therefore it is not surprising that it had spread throughout the world, as Scripture has foretold, and but a few shall escape him. Vae illi!" (XV:1562.) Luther refuses to be made the patron saint of the Semi-Pelagians and synergists: "Herewith I reject and condemn as erroneous throughout every doctrine which praises our free will, as being in direct opposition to such help and grace of our Lord Jesus Christ." (XX:1096.) It is a matter of life or death for the Church to know that "our salvation depends on the working of God alone."

It is the grace and power of God that gave us faith and that keeps us in the faith. "Christ prays: 'O dear Father, keep them from all false doctrine that they might persevere in Thy holy Word and in the pure Gospel. . . . For unless Thou preserve them, all is over with their salvation! . . . The guardian of our soul sitteth above, who, mindful of this prayer, saith: 'My Christ once prayed for them, and for this cause they are kept and defended by Me." (VII: 802, 817, on John 17.) The monstrum incertitudinis, spawned by the idea that perseverance in faith depends in part on the power of man, was driven out of the Church. The knowledge that their final salvation rests securely in the mighty, gracious hand of Christ revived the dying faith of the Christians, and they rejoiced with Luther: "As to myself, I openly confess that I should not wish 'free will' to be granted me, even if it could be so, nor anything else to be left in my own hands whereby I might endeavor something towards my own salvation. . . . But now, since God has put my salvation out of the way of my will and has taken it under His own and has promised to save me not according to my working or manner of life but according to His own grace and mercy, I rest fully assured and persuaded that He is faithful and will not lie and, moreover, great and powerful, so that no

devils, no adversities, can destroy Him or pluck me out of His hand. 'No one' (saith He) 'shall pluck them out of My hand. My Father, which gave them Me, is greater than all.'" (XVIII: 1961 f.) "I would not at all want to be the guardian of my soul. If I were to have the care of it, Satan would long ago, in one moment, have taken it away, as the hawk pounces upon the small chick, but out of the hand of God neither the devil nor anyone else can tear it away." (Weimar Ed., Tischreden I, p. 568.) The Church lives by the glorious truth: "Perseverance is not brought about by the will of man but by the preservation of God." (IV: 1009.)

Grace carries through the work of salvation from beginning to end, and the beginning goes back to eternity, to the election of grace. "That you are chosen you have not obtained through your powers, work, or merit, for the treasure is so great that the holiness and righteousness of all men is too little to obtain it. . . . You have obtained this ineffably glorious estate not through any collaboration of yours, but by pure grace, through this, that God the Father has from eternity predestinated you unto it." (IX:1114.) The Christian owes his conversion entirely to God's eternal gracious purpose to give him faith. "They could neither hear Me nor keep My Word, unless Thou Thyself hadst given it unto them and hadst chosen them unto it." (VIII: 787.) "You are chosen by God . . . that you should obey and believe the Gospel of Jesus Christ." (IX:1116.) And now hear this glorious truth as the Christians heard it in the days of the Reformation and rejoiced in the certainty of their salvation: "God's predestination is certain and cannot fail." (IX:1115); it will carry through the work of salvation to its blessed end: "Our salvation is taken completely out of our hands and placed in the hands of God. And this is most necessary. For we are so weak and full of uncertainty that if it depended on ourselves, none would ever be saved, the devil would overpower everyone. But God is reliable, so that His predestination does not fail nor can anyone defeat His purpose, and so we have hope in spite of sin." (XIV:107.) The Church revived when it again heard the glorious Gospel that salvation is, from beginning to end, by grace, by grace alone.

There was joy and gladness in Christendom when men grasped the full import of the sola gratia. When Luther him-

self grasped it, his soul revived. For long years he had sought to obtain salvation through his own works. "I would have given anything I possessed, yea, my very life, in order to find a work (performed by me) which would induce God to give me His grace and eternal life." (VIII: 326.) He found none and was brought to the very portals of death. "If I had not been saved through the consolation of the Gospel, I could not have lived through two more years: I tortured myself and was driven about by the wrath of God. . . . But our tears and fear accomplished nothing." (II:318.) He was brought to the very portals of hell. "We lived in death, in hell." (II: 321.) Then God in His grace revealed to him that a man is justified by faith without works and that salvation in every respect is by grace. "Then the whole Scripture was opened to me and also heaven itself. Immediately I felt as if born anew, as if I had found the open gate of paradise." (XIV: 446: II: 321.) And there was joy and rejoicing throughout Christendom. The children learned the Gospel in the schools, and these boys and girls are living. Luther wrote to his Elector, in a veritable paradise. (XVI: 692.) And the aged, living in the Gospel of peace, were ready to die in peace. Hearing one of Luther's sermons, a sermon on the wonders of the election of grace, a lady at the court of Duke George exclaimed: "If I could hear such a sermon once more before I die, I could die in peace and joy." When men learn that God pronounces the condemned sinner just, their joy knows no bounds. "Yea, a man that could perfectly believe this would not long remain alive but would be swallowed up incontinent with excessive joy (vor grosser Freude sofort aufgeloest werden)." (IX: 516.)

The Gospel of the sola gratia supplies the deepest need of the Christian. "Experienced consciences would not, for a thousand worlds, have our salvation depend upon ourselves." (Apology, Trigl., p. 145.) And when people heard that God had taken this matter into His own hands, their souls were satisfied. "The soul can do without everything except the Word of God, the Gospel concerning His Son, incarnate, suffering, risen, and glorified." (XIX: 990.) "The Church," says H. Sasse, "does not live by morals, by the knowledge and observance of God's Law. It lives solely by the forgiveness of sins. Hence reformation does not consist, as the late Middle

Ages believed, and has even been believed in wide circles of the Protestant world, in an ethico-religious correction, in a moral quickening and a spiritual deepening throughout the Church. It consists rather, according to its own peculiar nature, in the revival of the Gospel of the forgiveness of sins for Christ's sake." (Here We Stand, p. 59.) And this lifegiving, life-sustaining Gospel, Luther restored to the dying Church.

Shall we call Luther the Reformer? "Luther, on one occasion, formulated the religious problem, in solving which he spent his early life, as follows: 'O wenn willst tu einmal fromm werden und genug thun, dass du einen gnaedigen Gott kriegest?' (Oh, when will you become devout and do enough that you may get a gracious God?) The medieval Church answered in one way, but that did not satisfy Luther. Luther answered in another way, but that did not satisfy the medieval Church. A break was bound to come, for the two ways of salvation were irreconcilable. The way of Luther required a new conception of the Church, a new interpretation of Christianity, a new age in the history of humanity." (The Lutheran Church Quarterly, 1945, p. 5.) Luther's interpretation of Christianity, that the very nature of faith is this, that it looks to grace alone, restored to the Church its Christian character and brought Christ back to the world. "Durch die lutherische Kirchenreformation ist mit dem Wort des Evangeliums Christus der Welt wieder aufs neue geboren worden." (Walther, Casualpredigten, p. 36.)

The Pope's men cannot see it that way. They deplore the coming of Luther. They denounce his teaching as a perversion of Christianity. The Church needed to be reformed, they say, but "are not good works the basis of all reformation? How can one be a reformer if he denies the utility of all good works?" Thus the Rev. John A. O'Brien in The Reformation, Causes and Consequences, p. 30 (1943). J. Clayton too insists that the Counter Reformation healed the ills of the Church by improving the morals of the Church. He believes, of course, that the Church lives by its good works and says in the closing paragraph of his book: "Assured as of old that its creed is true, that the morality it teaches is God's natural law sublimated to the ethic of Christ, the Catholic Church remains. . . . And it will endure until the

end of the world." It is a mystery of iniquity that even after the Reformation men still hold that their teaching of the Law, under which the Church dies, can revive the Church.

And what about the charge that Luther "denied the utility of all good works"? J. Clayton raises the same charge: "In 1516 Luther was already preaching the new theology of justification by faith alone and the discouragement of good works." (Op. cit., p. 37.) Oh, the mystery of iniquity! These men are utterly blind to what was going on in the Reformation. Luther demanded good works. "Cursed and condemned is every kind of life lived and sought for selfish profit and good." (X:407.) Luther gave good works a large place in his theology and in his life. "Paul in this place [Gal. 5:6] setteth forth the whole life of a Christian man, namely, that inwardly it consisteth in faith towards God and outwardly in charity and good works toward our neighbor. So that man is a real Christian inwardly through faith before God, who hath no need of our works; and outwardly before men whom our faith profiteth nothing, but our works or charity do profit." (IX: 636.) Luther gloried in his good works. "I would not give one of my sermons . . . nay, whatever small work I have done or am doing, for all the riches of the world; yea, I prize them higher than my life. . . . For if it is a good work, God has done it through me and in me. . . . Though it does not make me holy — that must be done through Christ's blood and grace without works still it is done for God's honor and the neighbor's welfare, both of which cannot be paid for with all the world's goods." (XIV: 310 ff.) And, best of all, Luther's teaching — Paul's teaching, Christ's teaching - filled the Christians with the desire, and equipped them with the strength, to perform good works. Have the Pope's men never read Luther's Treatise on Christian Liberty? (XIX: 986 ff.) When the Christian realizes what great things God has done for him, freely forgiving him his sins and, in addition, making him a king and priest before God — "a Christian man, a perfectly free lord of all, subject to none" (loc. cit., p. 988); "through his kingly power the Christian rules over all things, and through his priestly glory he is all-powerful with God" (loc. cit., p. 998) he says at once: "Now then, since God has bestowed upon me, the unworthy and condemned sinner, without any merit,

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altogether freely and from pure mercy, the full wealth of all godliness and blessedness, certainly I will, on my part, do for such a Father, who has thus poured out upon me His rich blessings, gladly and freely what pleases Him and be unto my neighbor a Christian as Christ has been to me." (Loc. cit., p. 1008.) "I will run the way of Thy commandments, when Thou shalt enlarge my heart," said the Psalmist (Ps. 119:32), and Luther said: "My soul is too glad and too great to be at heart the enemy of any man." Therefore "what Luther has correctly said remains true: Faith and good works agree and are inseparably connected; it is faith alone, without works, which lays hold of the blessing, and yet it is never and at no time alone." (Formula of Concord, Trigl., p. 929.)

Luther brought about this state of affairs in Christendom: "The gratuitus favor Dei propter Christum, declared in the Gospel, is the immovable heaven of grace, spread over the Christian Church, beneath which the Christians live and work by faith. By gazing on this heaven faith comes into being and is preserved, and is a living, energetic, active, mighty thing." (Pieper, Christliche Dogmatik, II, p. 13.)

The Christian lives by the sola gratia. But his knowledge of God's grace in Christ is derived solely from the word of Holy Scripture. And so we say, in the second place, that the Christian lives by the Word of God. And Luther revived the Church by re-establishing Scripture as the sole source of the saving doctrine, as the sole authority in the Church.

Antichrist had been ruling over the conscience of the Church. The poor deluded souls were basing their faith and hope on the pronouncements of men. Then God raised up Luther to re-establish the great truth that "the Word of God shall establish articles of faith, and no one else, not even an angel." (Smalcald Articles, Trigl., p. 467.) Luther reseated Holy Scripture upon the throne. "Paul subjecteth both himself and angels from heaven and doctors upon earth and all other teachers and masters to the authority of Scripture. This queen must rule and all must obey her and be subject to her. They ought not to be masters, judges, or arbiters, but only witnesses, disciples, and confessors, whether it be the Pope, Luther, Augustine, Paul, or an angel from heaven. Neither ought any doctrine to be taught or heard in the Church

besides the pure Word of God, hoc est, Sancta Scriptura, that is to say, the Holy Scriptures; otherwise accursed be both the teachers and hearers together with their doctrine." (IX:87.) Let the wisest and mightiest men on earth say what they will — "one passage of Scripture has more authority than all the books of the world" (XIX:1734).

For Scripture is the Word of God! Verbum Dei, hoc est. Sancta Scriptura." "Scripture, or God's Word" (VIII: 1111). "Hoeret, ihr Herren, Papst und Kaiser, ist denn die Bibel Gottes Wort oder nicht?" (VII: 1089.) Is there, then, a Christian who could for a moment question the authority of the Bible? Or set a human authority over it? Luther could not do it. "It is a settled determination with me, not to argue upon the authority of any teacher whatever, but upon that of Scripture alone." (XVIII: 1824.) Luther is swayed solely by the authority of the Bible (XVIII: 1724), the very Word of God. He declared at Worms: "My conscience is bound in God's Word," and he required every Christian teacher to submit unquestioningly to any declaration of Scripture. "When you have a decision of Scripture, you need not look for any further decision." (III: 503.) "I will offer you proof enough from Scripture; if you will believe it, well and good; if not, I am not going to offer you anything else." (IX: 1072.) And he uttered the solemn warning: "Theologians must not consider it a trifling matter when the sublime majesty forbids whatsoever does not proceed from the mouth of the Lord." (XIX:821.) Luther trained the Christians to expect this of their teachers: "If any man would preach, let him suppress his own words. . . . Here in the Church he must say nothing but the words of the rich head of the family; otherwise it is not the true Church. Therefore it must be thus: God speaks! It is thus in the world. If a prince is to rule, his voice must be heard in his land and house. How much more does this apply in the Church and eternal life! All subjects must be obedient to their Lord's Word." (XII: 1413.)

J. Clayton thus describes Luther's position: "The sacred Scriptures became the supreme authority. 'What does Scripture say about it?' That was the test." (The Protestant Reformation in Great Britain, p. 29.) That describes Luther's teaching and work exactly; and while Clayton and the Pope

condemn this teaching as archheresy, we thank God for the blessing He wrought through Luther. He has given us again His Word. We know how much is at stake. We say with Luther: "If this be the attitude of Rome, then blessed be the land of Greece, blessed be the land of Bohemia, blessed be all those who have separated themselves and gone out from this Babel. . . . As matters now stand, faith has been extinguished in her midst, the Gospel proscribed, Christ is banished, and the morals are worse than barbarian. Still there remained one hope: the inviolable authority of Holy Scripture remained, men had at least the right view of the Bible, though not the right understanding of its sense. But now Satan is capturing this too, the stronghold of Zion and the tower of David, unconquered up till now." (XVIII: 42 f.) Thank God, Luther held the citadel of Christendom!

He held it, too, against the Pseudo-Protestants. Zwingli and the other rationalizers demanded that Scripture be interpreted by reason, thus putting reason, instead of Scripture, in the seat of supreme authority. Luther stood firm. "God is above all mathematics, and God's words must be received with adoring faith. . . . Jene Worte, 'das ist mein Leib,' halten mich gefangen. . . . Ich bitte um 'ein bestendige Beweisung' aus Heiliger Schrift. . . . Meine allerliebsten Herren, dieweil der Text meines Herrn Jesu Christi alda stehet: Hoc est corpus meum, so kan ich warlich nitt fueruber." (See Walther Koehler, Das Marburger Religionsgespraech.) When they insisted on the rights of reason, Luther put reason in its place: "Reason is Satan's paramour and can do naught but defame and defile all that God says or does. But before we answer this archwhore and Satan's bride, we shall first prove our faith with simple, clear Bible passages." (XX:232.) And he cried out in holy wrath: "Das Wort, das Wort, das Wort, hoerst du, du Luegengeist, das Wort tut's." (XX:274.) Dr. Walther on this point: "At Marburg Luther confirmed with his action, and regained for the Church of all times, the truth that not the Pope, not the councils, not the Church Fathers, not tradition, yea, and not human reason, should rule the Church, but that the Word, nothing but the Word, the whole Word, should rule and be and remain the sole judge." (Lutherische Brosamen, p. 243.) C. P. Krauth sums up: "It is a fundamental principle of the Reformation that

God's Word is the sole and absolute authority and rule of faith and of life, without accepting which no man can be truly Evangelical, Protestant, or Lutheran." (The Conservative Reformation, p. 14.)

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And every Christian accepts it, at heart. He became a Christian by learning of the grace of God which Holy Scripture, and Scripture alone, revealed to him. "The evangelical knowledge of God does not grow in our garden; reason does not know a particle of it. . . . It must be proclaimed from above." (VII: 1707.) Surely, the Christian lives by the Word of God! He needs it every hour of his life. Holy Scripture is "the best and sublimest book of God, full of comfort in every affliction, because it teaches us faith, hope, and love." (XXII: 5.) And it is because of the firm promises of Holy Scripture that we are sure of the grace of God. Faith based on Scripture is so sure of it "that it would risk a thousand deaths" (XIV:99). "The soul of man is an eternal thing, above everything that is temporal. Therefore it must be ruled and grasped only with the eternal Word. . . . Therefore our actions must be guided by Scripture and God's Word. For when God's Word and human teaching are to rule the soul together, they always come into conflict." (X:1540.) The Christian lives by the Word of God. The Pope and the rationalists are keeping the Church away from the life-giving fountain. Luther has led us back to the "pure, clear fountain of Israel."

How much of Scripture does the Christian Church need? How much can safely be given up? Not one jot or tittle of it, says Luther. "The doctrine is not ours but God's. Therefore we may not change or diminish one tittle thereof. . . . We are bound to keep all the articles of Christian doctrine, great and small ones (we do not, in fact, consider any of them small), pure and certain." (IX: 644, 649.) "One little point of doctrine is of more value than heaven and earth, and therefore we cannot abide to have the least jot thereof to be corrupted." (IX: 650.) When men approach the Christian with the proposal to discard or disregard certain portions of Holy Scripture, Luther wants the Christian to reply: "As for me, every single Bible passage makes the world too narrow for me" (XX: 788), to say what he himself said shortly before his death, in his last sermon preached at Wittenberg: "I will

not depart one finger's breadth from the mouth of Him who says: 'Hear ye Him.'" (XII:1174.)

. Why would Luther, why would the Church, insist on keeping the whole of Scripture inviolate? Because all of it is God's Word, not ours. And because all of it is bound up with saving grace. We live by grace - we live by God's Word. "Scripture," says Luther, "forms a harmonious whole, and all examples and histories, yea, the entire Scripture in all its parts, aims at this, that one should learn Christ." (III: 18.) If you give up any part of Scripture, there will be something lacking in your knowledge of Christ. And more specifically, "no heresy can bear the teaching of divine grace" (III: 169). Walther on this "axiomatic statement" of Luther: "Every heresy that has sprung up was caused by the heretic's inability to believe that man becomes righteous in the sight of God, and is saved, by grace alone." (Law and Gospel, p. 163.) Any false teaching will, sooner or later, affect the sola gratia. It was for this reason that Luther hated all and any false teaching and instilled this hatred into the Church. "There is nothing under the sun more evil and harmful than the venom of false doctrine. It works deadly, unspeakable harm; it leads men farther and farther away from God unto all kinds of abominations." (III: 1873.) The suppression of any Scripture truth weakens the life of the Church. For its full life the Church needs all of Scripture. "Wherefore," said Luther to Erasmus, "let me tell you this: God's Word must be maintained with a mind incorrupt and invincible" (XVIII: 1703), and to Duke Henry of Brunswick: "Darum kann und mag die heilige Kirche keine Luegen noch falsche Lehre leiden, sondern muss eitel heilig wahrhaftiges, das ist, allein Gottes Wort, lehren." (XVII: 1341.)

God's Word must be maintained, every jot and tittle of it—the modern Protestants do not like this Reformation principle. Bishop C. Gore deplores the fact that "Luther in some respects fastened the letter of the Bible on those who followed him, more bindingly than had been done before" (The Doctrine of the Infallible Book, p. 58). And A. Harnack wants to save Luther's reputation as the Reformer by insisting that "Luther protested against the authority of the letter of the Scripture. . . . At the highest levels to which he attained in his life he was free from every sort of bondage

to the letter." (What Is Christianity? pp. 298, 312.) The facts of the case are that Luther wanted to be a bondsman of Holy Scripture and that he gloried in this bondage. "Ich bin gefangen [I am bound]; I cannot escape it. The text stands there too mightily." (XV:2050.) He could not help himself. "The Word is all-powerful; it takes the hearts captive." (XX: 60.) Scripture took him captive because its message sola gratia — had taken him captive. For this he loved Scripture, every letter, every statement, of it - "the dear Holy Scripture" - and treasured it as the most holy thing on earth. "Halte von dieser Schrift als von dem allerhoechsten, edelsten Heiligtum." (XIV:4.) "The Word of God is the sanctuary above all sanctuaries." (The Large Catechism, Trigl., p. 607.) Luther did not consider it disgraceful slavery to submit to every word of Scripture but held it to be the most glorious privilege to fight the battle of Scripture against all false teachers. He "vowed to his most dear Holy Scripture and made oath to it, to preach and to teach it most faithfully and purely (XVI:1700). He found his greatest happiness in carrying out the behest of Scripture. The life of the Christian is joyful obedience to God's Word.

Living by the Word, the Church is endued with the divine strength that inheres in the Word. In carrying on her work and fighting her battles by means of the Word, she knows that she will not fail and declares with Luther: "I place over against all sentences of the Fathers, men, angels, devils, solely the Word of the eternal Majesty, the Gospel. . . . That is God's Word, not ours. Here I stand; here I stay; here I make my boast; here I triumph; here I defy the papists, the Thomists, the Heinzists, the Sophists, and all the gates of hell. God's Word is above all, the divine Majesty is on my side." (XIX: 337.) Divinely assured that what he was preaching was the eternal truth - "Haec dixit Dominus, God. Himself hath said this" (XVII: 1343) — obeying the command of God's Word — "Gott hat mich an euch gehetzt" (XIV: 982) — he defied the power of the emperor, the authority of the Pope, and the artfulness of Satan; and standing alone, with nothing but the Word on his side, he said, and taught the Church to say: "Ob mir schon die ganze Welt anhinge und wiederum abfiele, das ist mir eben gleich und denke: Ist sie mir doch zuvor auch nicht angehangen, da ich allein war....

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Mein Leib is bald aufgerieben, aber meine Lehre wird euch aufreiben und auffressen." (XIV: 422 f.) For "I am sure that my word is not my word, but Christ's Word; my mouth therefore must be the mouth of Him whose Word it speaks" (X: 368). Therefore: "Ein Woertlein kann ihn faellen."

John A. O'Brien says: "Luther formed an alliance with Hutten, an anticlerical Humanist, and with Sickingen, a sort of Jesse James of that day, the leader of a large mercenary army of freebooters and thieves. . . . With the backing of Sickingen, Luther's defiance of Rome became more pronounced." (Op. cit., p. 26.) And J. Clayton writes: "Luther relied upon the protection of the Elector Frederick for safety in Wittenberg." (Luther and His Work, p. 80.) Luther asking Hutten for help? "I have written to this man Hutten: By the Word this world has been conquered, by the Word the Church has been saved, and by the Word she shall be revived; and Antichrist too . . . will be destroyed 'without hand' by the Word." (XV:2506.) Luther relying upon Elector Frederick for protection and help? Oh, yes, Luther was grateful to his prince for guarding his civil rights against a foreign foe, but he did not ask him to further the Gospel with his princely might. He told his good prince: "This matter the sword neither can nor ought to handle or cure; God must do His work alone, without human counsel and help." And he added these words: "Your Electoral Grace must know that I am coming to Wittenberg under a higher protection than that of the Elector. Nor am I minded to ask protection from Your Grace. Yea, I think that I can protect Your Grace more than Your Grace can protect me.... Therefore he who believes most strongly will here render the most assistance." (XV:1992.) And in another connection Luther wrote: "Even if the Elector of Saxony deserted me, I would do this: I would stay with Christ. If He is with us, the defection of the Elector will mean as little as the loss of one little hair of my head." (VIII: 854.) And so the Church of the Reformation confidently proclaims: "Whether the whole world sides with me or turns against me, does not matter one bit." Nothing is lost as long as the Word is not lost.

Luther did not seek an alliance with knights, princes, and kings for the purpose of strengthening the Church; much

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less would he ally himself with errorists. Men of carnal wisdom advised Luther to ally himself with Zwingli and the Reformed despite their false teaching, to tolerate their denial of a Scriptural truth, in order to present a united front against the Pope. Luther could not do it. "The doctrine is not ours, but God's. . . . We protest that we desire nothing more than to be at unity with all men, so that they leave unto us the doctrine of faith entire and uncorrupt. . . . We are bound to keep all the articles of the Christian doctrine pure and certain." (IX: 644 ff.) Luther refused to betray the Word of God to which he had sworn allegiance. He was the sworn enemy of any compromise by which false doctrine was given entrance into the Church. "The world at the present time is sagaciously discussing how to quell the controversy and strife over doctrine and faith and how to effect a compromise. . . . Here is lack of understanding, for understanding proves by the Word that such patchwork is not according to God's will, but that doctrine, faith, and worship must be preserved pure and unadulterated." (XII: 973.) And Luther did not feel at liberty to yield one single point of the Scripture doctrine, not the least important one. The unionist Zwingli pleaded with him: "Let us confess our union in all things in which we agree; and as for the rest, let us remember that we are brethren. There will never be peace in the churches if we cannot bear differences in secondary points." (See Schaff, History of the Christian Church, VI, p. 645.) Luther answered: "They say that one should not contend so arduously about one article of faith, that even though somebody should hold an error in a minor matter, one might yield a little and tolerate it. No, dear sir; none of that peace and unity for me, through which God's Word is lost." (IX:831.)

"Through which God's Word is lost!" That would be too big a price to pay for the fictitious advantages of a false union. Luther's language is not too strong: "Cursed be the charity for the sake of which the doctrine of the Christian faith is sacrificed . . . wherefore let us learn to advance and extol the majesty and authority of God's Word. . . . Every tittle thereof is greater than heaven and earth. . . . In this respect we have no regard for Christian charity or concord. . . . We condemn all men who in the least point de-

face or corrupt the majesty of God's Word." (IX: 645, 655.) The Church needs every single tittle of the saving doctrine. The man who yields up one point of doctrine or declares it to be unimportant loses that much of his spiritual strength. And because of his indifference to one teaching of Scripture he may lose all of God's Word! In his last will and testament, Kurzes Bekenntnis vom heiligen Sacrament, which Luther wrote "als der ich nun auf der Grube gehe" (as I am now approaching the grave), he uttered this solemn warning: "Wer so kuehne ist, dass er darf Gott leugnen oder luegenstrafen in einem Wort und tut solches mutwilliglich wider und ueber das, so er eins oder zweimal vermahnet oder unterweiset ist, der darf auch (tut's auch gewisslich) Gott in allen seinen Worten leugnen oder luegenstrafen. Darum heisst's: rund und rein, ganz und alles geglaubt, oder nichts geglaubt. Der Heilige Geist laesst sich nicht trennen oder teilen." (XV: 1764, 1781.) Indifference to one doctrine may breed indifference to all doctrines and entail the loss of God's Word - the Word by which the Church lives.

Many Protestants find fault with Luther's firm stand against unionism. They say that he thereby lost his standing and influence as Reformer. Mackinnon quotes Luther (XX:773): "Cursed be such charity and unity to the very bottom of hell, since such unity not only disrupts Christianity but makes sport and foolishness of it in devilish manner," and comments: "So fanatical and furious was he (Luther) that he was ready to stake the whole reform movement on the acceptance of the notion that the communicant actually eats the body and drinks the blood of Christ." (Luther and the Reformation, III, p. 319.) And Garvie complains: "It was lamentable that that movement [the Reformation] was weakened by division, for which Luther's intolerant dogmatism was largely responsible. Because Zwingli, the Swiss reformer, would not accept his too literal interpretation of the words of Christ, he refused any further fellowship with him." (The Fatherly Rule of God, p. 144.) There are other Protestants. however, who realize that the Reformation would have come to naught if Luther had weakened the authority of Scripture for the purpose of gaining the unionistic advantages. "Gesegnet sei daher unser Luther noch im Grabe," says Walther (Lutherische Brosamen, p. 242) for this, that he re-established

the authority of Scripture in his fight against the Pope and maintained it in his dealings with Zwingli. "We too are often tempted to surrender parts of the pure doctrine in order not to repulse those whom we want to win. We too are inclined to think that our Church would have a faster growth if we did not cling so stubbornly to every letter of the Word of God and our Lutheran Confession. But let us in these temptations look back to the work of the Reformation." "When men revile us because of our stand, let us remember that Luther and his co-workers were also reviled. But today millions are blessing them in their graves." (Walther, Licht des Lebens, p. 687; Epistel-Postille, p. 470.) Blessed be the name of Luther! He gained and preserved for the Church that which is her life and her strength. Hear the burning words of Dr. Pieper: "If we continue to follow the instructions of God's Word and maintain the 'exclusive' policy of our fathers, that will not submerge us, as little as it submerged our fathers. On the contrary, God would turn away from us as a Church and cast us out as salt that has lost its savor if we, who know what Church and church fellowship mean, would deny the truth of His Word by unionistic dealings. Let others seek strength through other means. We, by the grace of God, want the strength of God's Word. What made our fathers so strong and invincible and always gave them the victory, though the world and the faint-hearted union church constantly predicted their speedy debacle? This was the strength of our fathers, that, making no compromise of any kind, they stood squarely on God's Word." (Proceedings of Delegate Synod, 1899, pp. 35, 38.)

That is the spirit of the Reformation: Whether the multitudes side with us or turn away from us does not matter. What matters is that we keep the Word. The advantages gained by compromising the Word are losses. The only success that counts comes through the Word. The Word must do it.

And that exactly is the story of the Reformation: the Word did it! "The Word of Truth—that is our sword and strong hand; no man shall withstand it. . . . I have not raised a finger against them—Christ destroyed them with the sword of His mouth, 2 Thess. 2:8." (XIX: 966.) "I did not do it; the Word alone, preached and spread by me, ac-

complished all this." (XX:20 f.) The Word of God, Holy Scripture, established itself as the sole authority in the heart of Luther and caused him to declare at Worms: "I aim at one thing only: to have the Church reformed on the basis of Scripture and through Scripture." (XV:1935.) The Word of Holy Scripture drove Luther and his associates and filled their hearts with courage. "If the Reformers knew the movements of their minds, it was God's Word, and it alone, which made them confessors of the truth." (Krauth, op. cit., p. 17.) And the truth confessed by them, which "is all-powerful and takes the hearts captive," won a great host for the Bible, for Christ. - The Word, "preached and spread by me," did it. That was Luther's part in the Reformation. He obeyed the call of God to give battle to the antichristian forces with nothing but the Bible in his hand. And he won the victory. -"The Reformation of the sixteenth century was founded upon the authority of the Bible; yet it set the world aflame." (Machen, Christianity and Liberalism, p. 78.)

The account of the affair at Worms, which quotes Luther's statement that only Scripture could bring about the Reformation of the Church, closes with the prayer: "Der ewige, barmherzige Gott wolle den gottseligen Mann, der von Gott erweckt ist, die christliche Lehre wiederum zu reinigen und die Ehre Christi zu erleuchten, bei langem Leben seiner Kirche zu gut, Trost und Besserung erhalten, neben ihm auch viel andere erwecken, die das Wort des Evangeliums mit grosser Kraft predigen. Amen." The Church needs men to carry on the Reformation. The greater part of the Protestant world has thrown its Protestant heritage away. Let them heed the words of Dr. C. E. Macartney: "Luther was a man sent of God, a world-shaker, such as makes his appearance only a few times in the history of the world. The two great doctrines which he rediscovered and loosed upon the world were, first of all, the Scriptures as the final authority for the Christians and, second, justification by faith alone.... Today the Protestant Church stands in sore need of a reemphasis and rediscovery of these two great Reformation propositions. When Luther said, 'Here I stand. I cannot do otherwise. So help me God,' he was taking his stand upon the Scriptures. But where does the Protestant Church today stand as to the Scriptures? Does it stand anywhere? And rt

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ay nd when the authority of the Scriptures is gone, all that we have is a vague 'I think so.' Human wisdom and speculation is a poor substitute for a 'Thus saith the Lord.' . . . The Luther commemoration will have done the Church good if it shall bring us back to a contemplation of that soul-stirring truth that the sinner is saved by his trust in the infinite mercy of God, vouchsafed unto us in the death of His eternal Son." (See Concordia Theological Monthly, 1934, p. 398 f.) The Lutheran Church, too, is in danger of losing its Lutheran heritage. Let us heed the words of Dr. C. C. Hein: "To the Lutheran Church the Bible as a whole as well as in all its parts is the pure, infallible Word of God. . . . May Lutheranism preserve to the Christian world its own precious Reformation heritage: The Word of God, the whole Word of God, and nothing but the Word of God." (The Second Lutheran World Convention, p. 74.) If we would restore the Church to health, we must maintain and apply "the twofold ruling principle of the Lutheran Church: the Word of God, nothing but the Word of God and the whole Word of God, and grace, nothing but grace and the whole grace." (Walther, Casualpredigten, p. 91.) We need it, and the whole Church needs it. "May God grant the whole Lutheran Church, in this land and throughout the world, the grace that she may stand before the world with her escutcheon unsullied, and fulfill, for the good of the whole world, her God-appointed mission: to confess the sola gratia on the basis of the sola Scriptura." (Pieper, Lehre und Wehre, 1927, p. 11.)

Concordia Seminary, St. Louis, Mo.

"Kenotic Ignorance or Accommodation"

By P. E. KRETZMANN

The term kenoticism fills the Lutheran theologian with apprehension, if not with horror. It is a term which has been used by our dogmaticians to designate the false teaching of the *kenosis* of Christ, one not in agreement with Phil. 2:7. From the days of Thomasius, who has been called the father of kenoticism, down through the writings of Luthardt, Gess, von Hofmann, Frank, and others, this insidious poison has been spread in modern theology until the point has been reached where errors concerning the person of Christ, and

therefore also of His office, have vitiated the doctrine of the atonement. The situation is briefly summarized in the following sentences: "The New Theology maintains that, in order to do justice to the true humanity of Jesus Christ, it is necessary consistently to carry out the self-emptying act of the Logos, so that the Son of God, in the act of the incarnation, laid aside the divine attributes of omnipotence and omniscience, together with His divine self-consciousness, and regained the latter gradually, in the way of a really human development. Thomasius, the father of this new *kenosis*, sees the renunciation in the giving up, in humiliation, of the relative divine attributes, *i. e.*, those of Christ's relation to the world, as omnipresence, omniscience, and in the retaining of the immanent attributes of truth, love, holiness, etc., which could be revealed in humanity." ¹

The entire question is discussed at great length in doctrinal theologies of the conservative type, as well as in special articles which have appeared in recent years. Thus all the arguments of the kenoticists with regard to both Christology and soteriology are analyzed in detail in Pieper's Christliche Dogmatik² as well as in Hoenecke's Ev.-Luth Dogmatik³ and elsewhere. The terms used by the Apostle in describing the mystery of the humiliation of Christ exclude every form of kenoticism, as a careful examination of the text is bound to show. A recent commentary on the Epistle to the Philippians has these significant sentences: "Paul, by the use of the Greek word translated 'being,' informs his Greek readers that our Lord's possession of the divine essence did not cease to be a fact when He came to earth to assume human form. The Greek word is not the simple word of being, but a word that speaks of an antecedent condition protracted into the present. That is, our Lord gave expression to the essence of deity which He possesses, not only before He became man, but also after becoming man. . . . To give expression to the essence of deity implies the possession of deity, for this expression, according to the definition of our word 'form,' comes from one's inmost nature. This word alone is enough to refute the claim of

¹ Concordia Cyclopedia, ed. of 1927, p. 384.

² Vol. II: 116 ff., 328 ff.

³ Vol. III:116. Cp. Mueller, Christian Dogmatics, p. 289; Conc. Theol. Monthly II: 244—258.

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Modernism that our Lord emptied Himself of His deity when He became man." 4

What about the term used in the caption of this article? To our knowledge it has not been employed as yet in print, but it was injected into several oral discussions in connection with the teaching of Christ, specifically also with reference to His use of the Old Testament quotation in John 10:35. The argument offered was in substance this, that Jesus either was not Himself fully informed or accommodated Himself to the ignorance of the men of His day, that He merely followed custom in quoting from an acknowledged authority, but that this fact does not demand our accepting His discourses as infallible, divine teaching. In other words, Jesus, as a human being, was just as well-informed or as ignorant as the average Jew of His day, no more, no less. When He asked questions, for example, it was because He did not know and was not in a position to know.

These allegations are found, for example, in an article which has just come to our attention.⁵ In this discussion the evidence is divided into two sections, the question of omniscience and the question of inerrancy. The author blandly states: "The question of omniscience is easily disposed of it seems evident that in His incarnate state our Lord was not omniscient." (P. 97.) Then, taking up the question of the correctness and adequacy of Christ's teaching, the writer remarks: "But what of the authority of the teaching He did give? What weight would He have us put upon His words? . . . He consistently and repeatedly treats the Scriptures as though they were God's Word written. . . . Thus our conclusion is that Christ was not omniscient, but His teaching was wholly true. These are the great positive facts which a Christian must firmly hold if he accepts the authority of Christ. Whatever psychological difficulties may be raised when we try to understand how a person could be inerrant without having omniscience, it is evident that these difficulties are of precisely the same kind as those raised by the phrase 'tempted . . . yet without sin.' It is impossible to under-

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⁴ Wuest, Philippians in the Greek New Testament, p. 69.

⁵ J. W. Wenham, "The Authority of Christ as a Teacher," in Evangelical Quarterly, VII:91 ff.

stand how temptation could be real to one who had no sinful tendencies to which temptation could appeal. . . . So the evidence of the Gospels makes it clear that whatever effects we allow as a result of the Son's self-emptying, we cannot submit to the authority of Christ and at the same time allow any qualification of His claim to be the Teacher of the very truth of God." (P. 104 f.)

These statements, although partly true, lack the full background of Scriptural authority. It is true, for example, that the essential sinlessness of Christ, the fact peccare non potest, placed next to His own Messianic declaration "O God, Thou knowest My foolishness, and My sins are not hid from Thee," Ps. 69:5, and His cry on the cross "My God, My God, why hast Thou forsaken Me?" Matt. 27:46, present a difficulty which human reason cannot possibly solve, yet an explanation is found in the imputation of men's sins. The same is true with regard to many another point in the relation between the two natures in Christ, as any sound book in doctrinal theology will show. The same is true in this instance likewise. The statement that Christ in His state of humilation was not omniscient, that He was subject to human ignorance, or that He accommodated Himself to the ignorance of His contemporaries is one flowing from an erroneous conception of the kenosis. Let us see whether the alleged discrepancies cannot be removed in the light of the passage alluded to above, the locus classicus on the humiliation of Christ, Phil. 2: 7.

The charge of kenotic ignorance or accommodation on the part of our Lord is based on a number of passages, all of them in the Gospels. In Luke 2:52 we have the well-known statement concerning the adolescent years of our Savior "And Jesus increased in wisdom." We might point out at once that v. 40 of the same chapter says of Him that He was "filled with wisdom" (πληφούμενον σοφία), which may mean "filled up" in the active sense, but also "being made full" in the passive sense. Reference is also made to John 14:28: "My Father is greater than I," compared with chap. 10:29: "My Father is greater than all," although this difficulty is readily explainable in view of Christ's humiliation and the declaration in 1 Cor. 15:28. Anyone who cannot see clearly as to the difference here presented is in danger of falling into the error of Marcel-

lus of Ancyra, with his cryptosubordination in declaring the Logos asarkos to possess the deity dynamei, whereas the Logos ensarkos is said to possess the deity only energeiā.

The passage which seems to offer the most serious difficulties to those who struggle with the attribute of omniscience in the person of Christ is Matt. 24:36 (cp. Mark 13:32): "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only," where Mark adds the phrase "neither the Son." To this some would add John 5:30, where Jesus declares: "I can of Myself do nothing." Still others are bothered by the fact that Jesus in certain situations asks questions about persons, things, and circumstances such as an ordinary human being might be expected to put if in need of information. Even John 7:16 has been drawn into the discussion, with Christ's quiet statement "My doctrine is not Mine, but His that sent Me." It will be seen at once that practically every one of these situations concerns the person of Jesus, chiefly in such relationships as would also be involved in His becoming hungry or thirsty or weary or in any other way giving evidence of His being a true human being.

On the other hand, we have a long list of passages in which Christ Himself or the reporting Evangelist testifies to His divine wisdom and to His omniscience in His relation to others, in His office as Teacher, or Prophet. In John 2:24, 25 the holy writer testifies: "Jesus did not commit Himself unto them because He knew all men and needed not that any should testify of man; for He knew what was in man." If this means anything at all, it clearly states that Jesus was familiar with the thoughts and opinions of men by virtue of a supernatural ability which He possessed. This is in full agreement with John 1:48,50, where Jesus revealed that He knew the character of Nathanael even at a distance, not merely by a judgment arrived at when He saw the man approaching. In the story of the woman of Samaria, John 4, the entire narrative shows that Jesus possessed divine wisdom and omniscience, since He read the thoughts of the woman and was in possession of knowledge which had not been transmitted to Him by others. We have the same situation in Matt. 9:4. where the Evangelist notes: "And Jesus, knowing their thoughts, said." He did not merely read their thoughts in

the expression of their faces, but He was aware of them by virtue of the knowledge which He possessed.

It is particularly significant that we find so many passages asserting the full possession of the deity, of the essential coequality of Christ with the Father, in the Gospel of John, which according to the Evangelist's own testimony was written to prove that Jesus was the Christ, the Son of God. In the scores of passages which testify to the godhead of Jesus we find also a large number that clearly teach the omniscience of Jesus, His possession of divine wisdom also in the state of humiliation. In John 5:24 Christ tells the Jews: "He that heareth My Word and believeth on Him that sent Me hath everlasting life," a statement which certainly indicates that Jesus claimed full authority for His teaching. Nor is this declaration modified in any fashion by His explanation in John 7:16 "My doctrine is not Mine, but His that sent Me," since this passage and others like it simply state the full co-ordination and co-operation of the Father and the Son. In other words, there is no independent activity in the matter of the teaching which must be done in bringing salvation to men. Just how far the authority of Jesus extended in the matter of His teaching is plainly shown in John 6:63: "The words that I speak unto you, they are spirit, and they are life." The fact that Jesus claims inherent power for His teaching immediately distinguishes His proclamation of the truth from that of a mere human prophet, as we see from the similar line of argument used by St. Paul in 1 Cor. 2. Paul humbly declares that the words which he taught were those which had been transmitted to him for that purpose by the Holy Ghost, while Jesus speaks with independent authority.

In order not to become repetitious, we shall merely quote most of the other passages in the Gospel of John which assert the same truth. "But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God [since He Himself was the Logos in the bosom of the Father]. . . . If I say the truth, why do ye not believe Me? . . . If a man will keep My saying, he shall never see death." Chap. 8:40, 46, 51. "He that rejecteth Me and receiveth not My words hath one that rejecteth him: the word that I have spoken, the same shall judge him in the Last Day." Chap. 12:48. "I am the Way, the Truth, and the Life. . . . He that loveth Me not

keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." Chap. 14: 6, 24. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Cp. v. 15. "He [the Spirit of Truth] shall glorify Me; for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine; therefore said I that He shall take of Mine and shall show it unto you." Chap. 16:13-15. "I have given unto them the words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me. . . . I have given them Thy Word." Chap. 17:8, 14. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Chap. 18:37. These passages clearly prove that, by virtue of the essential relationship and equality which obtained between Jesus, even in His state of humiliation, and the Father, He made use of the fullness of His divine wisdom and omniscience in His function as a Teacher, or Prophet. Every word of His teaching was true, not merely by derivation, as in the case of the Prophets chosen by God as His instruments, but by virtue of His possessing the fullness of the deity also in the matter of omniscience, so that He was in full command of this attribute and exerted it in His prophetic office without diminution or restriction.

To this self-testimony of the Lord we must add that of men who testified concerning His authority in teaching as being essentially that of divine omniscience. John the Baptist says of Christ: "He that cometh from above is above all. And what He hath seen and heard, that He testifieth. . . . He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him." John 3: 21-35. Cp. v. 11 a. Unmistakably clear is also the testimony of Peter in John 6:68, 69: "Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." And according to John 21:15-17 Peter spoke the full conviction of his heart when he stated: "Thou knowest that I love Thee. . . . Lord, Thou knowest all things." St. Paul likewise cannot be said to speak of Christ only in His state of exaltation when he writes down the testimony sustained by inspiration of the Holy Ghost: "In whom are hid all the treasures of wisdom and knowledge. . . . In Him dwelleth all the fullness of the Godhead bodily." Col. 2: 3, 9.

A close examination of these clear passages of Scripture, together with the cumulative effect of their cogency, compels the conclusion that subordination as taught by the kenoticists is contrary to Scripture. The solution of the mystery of His humiliation and its implications is found in the passage referred to above: Christ did not consider the fact of His being equal with God, His essential co-equality with the Father, as a prey, or booty, to be constantly paraded before the eyes of men, but ἐκένωσεν ἑαυτόν, He divested Himself of the continuous and full use of the divine qualities as transmitted to His human nature. He did not always use His omnipotence; for example, in providing a meal for Himself and His disciples, but He ordinarily procured His food as any human being does in his daily life. He did not ordinarily make use of His omnipresence, but moved about with a body which He placed under the limitation of time and space. Yet His omnipotence appears time and again in His miracles, and this attribute was associated with His omnipresence at His will, as we see from John 6:21. Throughout the Gospel narratives it is clear that Christ was in full possession of His godhead, but that He at His will declined to use these attributes.

This is true in particular of His wisdom and omniscience in His prophetic office. So far as His person was concerned, He did not divest Himself of the possession of His divine wisdom and omniscience, but of its continual use. He sat in the synagog school at Nazareth with the other boys, as He did in the Temple hall at Jerusalem, because in His state of humiliation His divine will placed Him under the obligation of being found in fashion as a man. He wanted to be in all things like unto His brethren. But this is not true of Christ in His capacity as Teacher of the truth. He was, as Nicodemus frankly stated, a teacher come from God. In His prophetic office every word of Jesus was a word of divine wisdom, every statement that He made was in full accord with His divine omniscience. It is contrary to Scripture to teach any kenosis which postulates the nonpossession of any divine attribute in the person of Jesus of Nazareth. The emphasis is

on His choosing not to use any of His divine attributes rather than on any alleged inability to do so. The *Logos*, the eternal Son of God, became flesh, a true human being. But while He was endowed with a true humanity, the disciples nevertheless saw and gave testimony of His glory, the glory as of the only-begotten Son of the Father, full of grace and truth.

Homiletics

Outlines on the Standard Epistle Lessons FIRST SUNDAY AFTER EPIPHANY

Rom. 12:1-5

Jesus is the Savior not only of the Jews (shepherds—Christmas), but also of the Gentiles (wise men—Epiphany). Jesus is our Savior, and we have learned to know Him as such and believe in Him. Now we should also serve Him. To do this, the Apostle encourages us in today's Epistle lesson. He admonishes us to lead a holy life. The language he uses is somewhat unusual, yet very significant. He says,

BRETHREN, PRESENT YOUR BODIES A SACRIFICE UNTO THE LORD

Let us learn

. I

What kind of sacrifice we should bring unto God.

a. "Brethren, present your bodies a sacrifice unto God" (v. 1). To the Gentiles in the congregation at Rome this was perhaps unusual language even as it is to us, but not so to the Jews in that congregation. The Jews in the Old Testament were accustomed to bring sacrifices and to offer them in the Temple. The sacrifice which we are to bring unto the Lord is not a sacrifice to atone for our sins; that sacrifice was brought and offered by Jesus our Savior. The sacrifice which we should now bring unto Him is our very body (that, of course, includes the soul, of which the body is the agent of action); that is, we should give our whole selves in service unto the Lord (2 Cor. 8:5).

- b. This sacrifice of our body should be "living, holy, acceptable" (v. 1).
- 1. A living sacrifice (v.1). Not a dead brute animal should we bring, but a living body. Christ, the Lamb of God, sacrificed Himself for our sin and thereby did away with the sacrifice of dead bodies on the altar of God, so that we, His redeemed people, can now offer ourselves to Him. We "should not henceforth live unto ourselves, but unto Him who died for us and rose again" (2 Cor. 5:15).
- 2. A holy sacrifice (v. 1). The animals which were offered as sacrifices in the Old Testament had to be without blemish (Lev. 9:2-3). Cleansed by the blood of Christ, we can now yield ourselves unto God as those who are alive from the dead and who can offer their members as instruments of righteousness unto God (Rom. 6:8-14). We are to shun sin and to lead a holy life.
- 3. An acceptable sacrifice, well-pleasing, acceptable unto God (v.1). Though our life is imperfect, though we still have within us our sinful flesh and blood, though our good works are imperfect, yet what we do is acceptable to God because through Christ we have been cleansed from all our sins. God delights in the good works of the Christian and graciously rewards them.
- c. This is our reasonable service (v.1). Not as irrational animals that were offered under the Levitical Law, but as God's rational creatures we should worship Him in spirit and in truth (John 4:23-24), "offering up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

II

Why we should bring this sacrifice.

a. The word therefore answers the question. In the first part of his Epistle (ch. 1:-11), Paul had spoken of our redemption in Christ Jesus (e. g., 3:19-28; 4:16-25; 5:1-21; 2:28-39). Having attained full and free salvation in Christ our Savior, by whom we have been redeemed from the guilt, dominion, and punishment of sin and made heirs unto eternal life, and being continually under God's gracious protection and guidance (Rom. 8:28), therefore these very "mercies of God" (v. 1) should persuade us to present our bodies a sacrifice unto God (v. 1).

b. Not by any command of the Law are we to be forced to present our bodies a sacrifice to God, or to lead a godly life, but "by the mercies of God" (v. 1). God's great love to us should persuade us to love Him in return and therefore live a life that is pleasing and acceptable to Him. Cheerfully and gladly should we put ourselves, body and soul and all that we have, into the service of God our Savior.

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How we should show that we are bringing this sacrifice.

a. By our attitude towards the ungodly world. "Be not conformed to this world" (v. 2). We should no longer live as worldlings live, in sin and unbelief; but by a renewed heart and mind, as the result of our conversion, we should live a godly life, proving, or discerning, "what is that good and acceptable and perfect will of God." (This encouragement to lead a godly life, avoiding the sinful ways of the world, is much needed and should be greatly stressed in an evangelical way.)

b. By our attitude toward our brethren (v. 3). The Apostle warns against self-exaltation and encourages deep humility. We all by nature are inclined to think of ourselves more highly than we ought to think, and we are inclined to look down upon others. If we are better than others, if we have more gifts and greater abilities, we should remember that that is no reason for self-exaltation, but rather for giving thanks to God, who has thus blessed us (1 Cor. 4:6-7). As members of the body of Christ we should serve one another "as God has dealt to every man the measure of faith," according to each one's capacity of service, even as in the human body every member has "not the same office," yet each serves for the benefit of the whole body (vv. 4-5; 1 Cor. 12:7).

This Epistle stresses the fact that a Christian must lead a holy life. He has been made a recipient of God's love in Christ Jesus; that in turn should persuade the Christian to love God and his fellow men ("faith worketh by love," Gal. 5:6); therefore a Christian should not conform his life to that of the ungodly world, but rather in all humility put himself into the service of his fellow men, and especially his fellow Christians, and thus present his body as a sacrifice unto God, Matt. 25:40.

J. H. C. Fritz

SECOND SUNDAY AFTER EPIPHANY

Rom. 12: 6-16

We are saved by grace to serve in gratitude. This important truth so emphatically taught in Holy Scripture (Gal. 2:20; Heb. 12:28; Luke 1:74; Ps. 100) is, alas, often forgotten (cf. the Epistle of St. James). Hence the many admonitions of Scripture that we should serve God and our neighbor gratefully and gladly (Rom. 12:1-5).

THE CHRISTIAN'S CONSECRATED SERVICE

I. In the field of Christian witnessing

II. In the field of Christian helpfulness

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A. The season of Epiphany reminds us of God's great mercy in making known His saving grace in Christ Jesus also to us whose forefathers were heathen (Luke 2:32; Matt. 2:1-12). We who by grace have received the Gospel should gratefully serve God and our neighbor by witnessing the glad tidings of salvation to others. Christ indeed has instituted the holy ministry by which duly called servants of the Word should publish the blessed news of salvation in the name of the Christians by whom they have been called (pastors, missionaries, teachers, etc., Acts 20:28; Titus 1:5). Yet all Christians in their proper sphere are to show forth the praises of Christ (1 Pet. 2:9). So our text is addressed to all Christians, in whatever capacity they may witness the Gospel (teach, v. 7 b; exhort, v. 8 a).

B. The emphasis in our text rests, in the first place, upon cheerful, zealous, consecrated witnessing of the Word. We should declare the Word according to the measure of faith given us (v. 6), using every talent and opportunity the Lord gives us. Likewise we should exhort, and do that not in a spirit of self-exaltation, but in a humble and affectionate spirit (vv. 9-10), doing our work with singleness of aim, purity of motive, without selfish ends.

C. What a blessed mission is ours, no matter whether we are called servants of the Word or laymen. There are circles in which we all can prophesy (declare God's Word), teach, exhort, (cf. the family, our circle of acquaintances and friends, voters' meetings, church societies, Sunday school work, etc.). In all these things let us as true Christians give grateful, eager, consecrated, wholehearted service to make known the glad tidings of salvation. The world needs the Word; let us proclaim it from the housetops.

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A. We should, however, render consecrated service also in the field of Christian helpfulness. All admonitions from v. 9 to v. 16 apply to the area of practical service from day to day by which we, through the application of our Christian faith to life, assist our brethren to remain true to Christ and thus by grace to inherit eternal life. It pictures to us Christianity in its daily application to the needs of our brethren, which, of course, includes also in a larger way the service of all men with whom we come into contact, helping them and befriending them in body and soul.

B. This presupposes certain fruits of faith: 1) sincere love (v. 9 a); 2) avoidance of evil and doing of good (v. 9 b); 3) kindness and brotherly affection (v. 10 a); 4) humility and civility (v. 10 b); 5) zeal, fervency, and willingness to serve God by such service (v. 11); 6) a joyous hopefulness, patience in tribulation, persistence in prayer (v. 12); 7) liberality and hospitality (v. 13); 8) love for our enemies (v. 14); 9) sympathy with those who suffer (v. 15); 10) true unity of mind and sincere Christian humbleness. To what degree are these wonderful Christian virtues found in us? Let us examine ourselves on these points in the presence of God.

C. By placing before us this lofty goal of service by consecrated witnessing of the Word and helpfulness to our neighbor God reveals to us our Epiphany obligation. The wise men witnessed to Christ and they gave to Christ. Simeon believed with his heart and confessed with his mouth. True Christianity always manifests itself in faithful service of God and of the neighbor. We find the dynamic of such consecrated witnessing and helpfulness not in any goodness of ours or any natural sympathy of ours, but only in "the mercies of God" (v. 1). Christ who saved us by grace will also supply us by grace with power to do such glorious Christian service (Gal. 2: 20).

John Theodore Mueller

THIRD SUNDAY AFTER EPIPHANY

Rom. 12: 16-21

While the Gospel lessons of the Epiphany season manifest forth the glory of the Savior, the Epistle lessons show how the Christians can manifest forth the glory of the Lord in their daily lives. Jesus wants his followers to let their lights shine before men (cp. 2 Cor. 3:2). Our text contains a series of His directives for us Christians.

TO WALK IN WISDOM TOWARD THEM THAT ARE WITHOUT

- I. By avoiding being wise in our own estimation
- II. By setting our hearts on things right in the sight of all men

I

In walking circumspectly, not as fools, but as wise, the Christians are to avoid being wise in their own estimation (Prov. 3:7; 26:12; Is. 5:21). They are not forbidden to be wise, for the Lord praises the faithful and wise servant (Matt. 24:25); but they should not be wise in their own eyes. Christians have been taught of God (Ps. 71:17; John 6:45). Thus they possess the saving knowledge of Jesus Christ (John 17:3). But this knowledge should not cause them to be puffed up, proud and haughty. By nature they also were spiritually blind (1 Cor. 2:14). If by the grace of God they have become spiritually wise, they must confess that their sufficiency is of God (2 Cor. 3:5-6). People who are wise in their own estimation often consider their fellow men as being unwise, fools. They are opinionated, contentious, self-willed, boastful (Dan. 4:27). It is hard to get along with them. Such conceited persons are a troublesome lot. They have caused much harm in the world, also in the Church. They reject the words and wisdom of others and push forward their own. They do not set their minds on things excellent in the sight of all men (v. 17). It is usually not their endeavor to be peaceable if possible (v. 18). Any little thing provokes them to anger. They seek to avenge themselves (v. 19). Their attitude toward the enemy is not conciliatory (vv. 20-21). This perverse condition of mind has also produced the many false doctrines that have plagued the Church (Rom. 1:22) and caused division and offenses contrary to the doctrine (Rom. 16:

17). Being wise in one's own estimation has resulted in temporal calamities (Prov. 16:18) and eternal destruction (Num. 16:31-33; 1 Pet. 5:5).

If by the grace of God we have become wise unto salvation through faith which is in Christ Jesus, let us thank God for this wisdom. Let the possession of this unmerited wisdom make us very humble (James 3:13,17; 1 Cor. 4:7). May therefore our attitude toward them that are without, who are lacking in spiritual knowledge, be characterized by the spirit of Christian love and humility. May the Lord preserve us from this repugnant attitude of being wise in our own estimation and grant us grace to set our hearts on things right in the sight of all men.

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The Apostle shows in what instances we should provide things honest in the sight of all men (v. 17 b). Even under the severest provocation Christians should never give offense, but adorn the doctrine of God our Savior in all things (Titus 2:10) by constantly planning those things that are morally excellent according to the standards of the Word of God.

Therefore they "recompense to no man evil for evil" (17 a). Christians will not be spared the experience of evil in this world — hate, persecutions, fiery trials. How shall the Christians meet these evils? Pay back in kind? The flesh says: "Yes." But the Spirit says: "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men" (1 Thess. 5:15; 1 Pet. 3:9).

Another excellent quality in Christians is mentioned v. 18. This peacefulness is not always possible. In an age of unionism and religious indifference Christians may be forced "earnestly to contend for the faith that was once delivered to the saints" (Jude 3). However Christians should never become guilty of unduly provoking strife and enmity. They will seek peace and pursue it (Ps. 34:14; Rom. 14:19).

Enlarging upon the virtues of Christian peacefulness, the Apostle adds (v. 19), Christians should not take the exacting of justice into their own hands. This is God's prerogative (Deut. 32: 35). Suffering Christians need not act in their own cases. God will protect their interests (Zech. 2: 8).

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A real test for Christian wisdom and love is the occasion

when he faces his hungry and thirsty enemy (v. 20). At the present time millions of our former enemies in Europe and Asia are in dire need of food and shelter. Almost daily reports are coming in, that these millions are facing starvation. What opportunities to fulfill the injunction of our text. The peaceful attitude of the Christian's heart will be revealed when he deals his bread to the hungry (Prov.25: 21-22). Such undeserved kindness will cause the enemy to be stirred to shame and contrition, as was the case of King Saul over against David (1 Sam. 24: 17).

Finally the Apostle appends a concluding, summarizing admonition (v. 21). It will require an effort, yea, a battle, to walk in wisdom toward them that are without, to avoid being wise in our own estimation, to set our hearts on things right in the sight of all men. Therefore the Apostle admonishes: "Be not overcome of evil (conquered by evil), but overcome (conquer) evil with good (by doing good)." Of and by ourselves we are unable to win this battle. We need help. The same Apostle wrote to Timothy: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2:1; Hymn 395:5-6).

FOURTH SUNDAY AFTER EPIPHANY

Rom. 13:8-10

Epiphany — the revelation of the person and work of the Son of God. It emphasizes the free gift of salvation as does every other cycle of the church year.

Nor does the text conflict with this truth. These matchless words on Christian love are addressed to Christians (Rom. 1:7). Jesus has been revealed to them through the light of the Word. They and all other children of God are to reflect the divine love that has saved them. This is indeed a solemn responsibility, resented by the Old Adam and welcomed by the new man. Therefore, for the crucifixion of the former and the encouragement of the latter, God focuses our attention upon

THE DEBT OF CHRISTIAN LOVE

I. It is a continuous debt

II. It is a debt owed to all by all

III. It is a practical debt

a. "Owe no man anything" (v. 8). It is wicked to borrow and not to pay again (Ps. 37:21). Such a debt is to be paid as soon as possible and in full. Not so with the debt of Christian love. This debt cannot be ever fully paid. Emphatically our text states: "Owe no man anything but to love one another" (v. 8 a). There is never to be a time in the Christian's life when he is without obligation on this point.

b. Is this true today in a world still smoldering with hate, international hate, political hate, private hate? It was the same then. If anything, the lovelessness and hatred of that day struck closer to home, e.g., persecutions. Against this dark background of hate and lovelessness—"Love one another" (cp. John 13:34). It is truly a continuous debt; not an intermittent shower, but a continuous rain, since Christ's love to His followers is constant.

The old Adam in the child of God needs this Law of Christian love as a continuous denouncing of its inborn love-lessness, that it might be held in check. Fatal results if this is not done, e.g., Judas—covetousness; Ananias and Sapphira—theft. The new man needs it merely as a directive, since the motivation can be provided solely by Christ's love to us as revealed in the Gospel.

II

It is a debt owed to all by all. In this respect also it is different from all other debts. The debt of loyalty to one's country is confined to a certain area. The debt to a merchant is confined to one or more in the same class. This, however, is a debt owed to all.

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In ch. 12 the Apostle has listed individuals and groups to whom the Christian owes the debt of Christian love; e. g., the pastor owes this love to his congregation; the teacher to his pupils (Rom. 12:7). The Christian owes it to his fellow Christian (v. 10); owes it to the poor and the needy (v. 13). But not only to these, but also to those farthest removed from him (v. 14). Then in vv. 8 a and 9 b all are included.

Furthermore each and every child of God owes this debt of love. "He that loveth another" (v. 8 b). The personal, direct pronoun thou repeated again and again in v. 9. No Christian is exempted from this debt of love. A powerful refutation of the many excuses that our sinful flesh presents.

But the will and the power to pay this debt of love comes from God alone (Phil. 2:13). In Christ the Christian is the "beloved of God, called to be a saint." In God's love for each individual (John 3:16), commended to us by the Gospel, offered and given to us individually in Baptism and Holy Communion, we are assured of personal pardon and power from on high to "will and to do according to His good pleasure."

\mathbf{III}

It is a practical debt or a debt to be paid in daily life; not a mere ideal, but an ideal put into action.

a. In general: V. 10 a. This God-given love in Christ hates evil (Prov. 8:13) and so shuns that which harms fellow men. On the positive side: "Thou shalt love thy neighbor as thyself." V. 9 b. This general statement has been best explained by Christ Himself (Matt. 7:12).

b. In particular this repayment of the debt of Christian love is exemplified by the mentioning of the last six Commandments of the Decalog (v. 9). "In the enumeration of these Commandments the Apostle mentions this first, 'Thou shalt not commit adultery'; for though this commonly goes under the name of love (pity it is that so good a word should be so abused), yet it is really as great a violation of it as killing and stealing is, which shows that true brotherly love is love to the souls of our brethren in the first place. He that tempts others to sin and defiles their minds and consciences, though he may pretend the most passionate love (Prov. 7:15, 18), does really hate them, just as the devil does, who wars against the soul" (Matthew Henry's Commentary). In v. 9, then, the Apostle sets forth how the debt of Christian love is paid in and out of marriage, in work, business, and professions, in court, in daily conversation, and, last but not least, also in the Christian's thinking and desiring. Use modern examples of uncleanness, dishonesty, gossip, and contorted thinking, and compare them with God's will of sanctification in the child of God in his daily life.

So we have taken inventory on the debt of Christian love. Surely it has caused us to blush with shame at our spiritual dishonesty and lassitude in paying what we owe. May we daily find cancellation of our debts in Christ and new willingness and power in Him to be more prompt in the payment of love's debt.

EDWIN H. PFLUG

FIFTH SUNDAY AFTER EPIPHANY

Col. 3:12-17

We are still in the season of Epiphany. The Epiphany season is that season of the church year which is to manifest Christ, present Him as the Son of God and the Savior of the world. Jesus did not only manifest Himself by His word and miracles, He also manifests Himself in the life of His followers, 2 Cor. 3:3. As epistles of Jesus Christ we certainly are to manifest His glory.

Let us consider

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HOW THE CHRISTIAN GLORIFIES CHRIST

I. In his relationship to others

II. In his relationship to God

Ι

A. Unbelieving people of the world can do many things, care for the sick and needy, build hospitals and orphanages; but they do not do them as fruits of faith, and hence do not do them to glorify Christ, in whom they do not believe.

B. Our text is addressed to Christian people, believers in Christ; for the text addresses them, v. 12 a, as the elect of God (Eph. 1:4), holy, beloved. Show how these terms describe the Christian in a most wonderful way. They are terms of honor. Cp. Col. 1:2.

C. Christians of today also are to show their Christianity and thus glorify Christ through their Christian virtues (12 b), which they are to "put on" like a garment, not to be taken off at any time but to be worn, shown, and practiced constantly. Briefly describe the individual virtues and their meaning. Show what it means for the Christians of today to be filled with compassion, kindness, humility, meekness, and long-suffering. Opportunity at home. Opportunity abroad. Terrible suffering in devastated countries of world, Matt. 5:44. Certainly the man and the woman who practices these Christian virtues, following in the footsteps of Jesus, will glorify the Savior.

D. Christians are also to glorify Christ by their deeds, their attitudes towards others. V. 13. Show that this spirit of forbearance, of readiness to forgive, is the real spirit of

Christ (Luke 23:34), of men like Stephen (Acts 7:59,60), and Paul, and other saints of old. This is the spirit that should be manifested by the Christians of 1946. By this spirit Christ is glorified.

E. How often do not Christian people fall short of the mark in Christian virtues and attitudes presented in v. 12? Give examples. There is much strife even in the Christian Church. There is much quarreling and backbiting in the homes of today. The relationship of thousands of husbands and wives is not a relationship of forbearance and ready forgiveness. New divorce courts must be created for quarreling husbands and wives. Certainly this situation is not to the glory of Christ.

F. Let us particularly see whether we have that bond of perfectness which is love, v. 14. Do we show these fine Christian virtues, or are they hidden under many sinful faults? Are we filled with forgiveness like Christ, or are we hateful like the devil? Keep in mind, as Christians you are the elect of God, holy and beloved. Do you show this in your lives? Do you really glorify Christ?

II

A. Our text also indicates that we should glorify Christ in our attitude towards God. V. 15 tells us to let the peace of God rule in our hearts. It is the peace referred to in Col. 1:2 b. On what is this peace based? How will it affect our lives? How can we in this manner glorify Jesus? The peace of Christ comes through no regulations about material things, but through the redemption. Col. 1:14; 1:22.

B. Verse 16. We are to let the Word of God dwell in us richly in all wisdom. The Word of God is to be a part of our daily living. This means that we ought to be eager to read our Bible personally, to take part in our family devotions; but it also means that we are to be eager for corporate worship in the congregation. When in the services of the church we use the psalms, hymns, and spiritual songs, we teach and admonish others, and we teach and admonish ourselves. In many of the passages of the Bible we encourage ourselves; e. g., we say, "Bless the Lord, O my soul." The hymns which we sing in church are sung to the glory of God, and of Christ; but they are also sung in order that we might teach ourselves

and others. Just in the proper attitude towards the Word of God at home and at church we indeed may glorify Christ and manifest Him unto men.

C. V. 17 urges upon us a proper attitude to Christ in all our words and in all our deeds. We are to do "all in the name of the Lord Jesus," which really means that all is to be done in accordance with God's Word, through which the name of God and the name of the Lord Jesus is manifested, in the true spirit of gratitude. V. 15 c; v. 17 c. Also herein is Christ glorified.

Surely this is a wonderful picture of the Christian glorifying Christ in his Christian virtues, in his Christian deeds, in his attitude toward his fellow men and his attitude towards God. Do we fit into this wonderful picture? We all fail. Rom. 7:18, 19. Some of us fail miserably, but we ought to, as Christians, as the elect of God, strive toward the mark of our calling in Christ Jesus. Phil. 3:12, 14.

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Miscellanea

The Golden Anniversary of Our Mission in India

As we in view of the fifty years which have elapsed since the founding of our mission in India send to our brethren laboring in that field hearty congratulations and assurances of love and esteem, we reprint a little article, evidently written by one of our missionaries, which appeared in the Gospel Witness, a journal of which Dr. J. B. Williams of Andhra Christian College, Guntur, is the editor. The article submits succinct information on the development and present status of our work in the Ambur District where our pioneers unfurled our flag half a century ago. The reader must bear in mind that it was written at least half a year ago.

"The churches of the M. E. L. I. M. have in the past months been celebrating the golden jubilee of Lutheran mission work in the valley of the Palar River. It was in January, 1895, that Theodore Naether, having been commissioned by the Missouri Synod, arrived in India and chose Krishnagiri, in the Salem District, as the first station for the work in which the Synod had shown a new interest. Since then the South Travancore field was opened in 1908 and the North Travancore field in 1912. These latter two fields have at present the larger portion of the church membership of this body in India. But since the jubilee celebrations more directly concern the original field it might be of interest to the readers of the Witness to see what progress has been made in this area, which has often been likened to the stony ground of our Lord's parable of the Sower.

"With the exception of diaspora work in Madras and Bangalore, a station in the Kolar Gold Fields in Mysore, and a promising field in the Kanarese language area of northwest Coimbatore District, the whole northern field, now called the Ambur District, lies in a valley whose eastern end opens out on the Madras plain and whose western end lies in the Bangalore plateau, about 70 miles long and an average of 15 miles wide. In this valley, through which the Palar River and the main Madras-Bangalore line of the M. & S. M. Railway run, lie the five main stations of the district, from west to east, Krishnagiri, Barugur, Vaniyambadi, Ambur, and Pernambut. The station at Kolar Gold Fields is 36 miles from Pernambut. All other stations are less than 20 miles from each other. It has been the policy of the mission to try and build small compact stations, averaging 100 square miles in area, in which the missionary can keep in close personal contact with all the work and the congregations. Whether this policy is sound as a longrange plan remains to be seen.

"Although we speak of 50 years of work, it would not be an injustice to the early workers of the Church and mission to say that the present work is only about 25 years old. The first World War with its disruption of work and repatriation of many of the German

missionaries almost brought all work to an end. It was in 1921 that the first large contingent of American missionaries took up the work, and the present period of expansion dates from that year. The following table gives a picture of the Church's progress and its interest in the support of its work.

"Year	Baptized Membership	Contributions
1914 (after 20 years of work)	207	Rs. 103
1924	660	221
1934	2,142	2,399
1944	3.774	6.679

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"At no place in the whole field has there been anything like a mass movement. Each convert has been hewn out of the solid rock of Hinduism, individually and painstakingly. This has resulted in a membership which, on the whole, stays close to the Church. It has also resulted in much hardship and persecution, since the family has often been disrupted by the conversion of individuals. Only in recent years has there been a decrease in the persecution and discomforts to which Christians have been subjected by their non-Christian neighbors. With a few exceptions the whole present indigenous Christian community has its roots in the Adi-Dravidian level of society. The complexion of the Church, to some extent, shows the strength and weaknesses of this remarkably hardy and tenacious social group. To have existed at all under its appointed circumstances is an achievement; to have a capacity for spiritual appreciation and growth after such an existence is a miracle of God's grace.

"The congregations, of which there are now 40 in the district, have for fifteen years co-operated through a Delegate Sangha in various enterprises, mission organization, work which has prospered. Twelve and one half per cent of the offerings of each congregation automatically go to the support of 'general' and 'synodical' work. Although most of the congregations still receive substantial grants from the Sangha (ultimately from the Mission) for the support of their work, it has been felt, and events have proved the wisdom of the theory, that every group, no matter how dependent it may itself be on outside aid, should from the very beginning take an active interest in work 'outside the village' and contribute toward its support. At present the constitution of a synod, calling for the full sharing of the churches in the control and responsibility of all the work hitherto managed by the mission, is before the congregation for consideration. It is hoped that before the jubilee year is over, the first steps may be taken at effective reorganization of the now outdated Delegate Sangha into a responsible synod. The principles of this synod are already in operation with satisfactory results.

"While the Ambur District has been largely an evangelistic field and efforts have been made to build an indigenous Church as a wide base for the superstructure of institutions, the latter has, as usual, outrun the former, and the District is top-heavy. In addition to the 31 congregational and village schools there are, in the larger centers, one middle school (Kolar Gold Fields) and four higher elementary schools at Barugur, Vaniyambadi, Pernambut, and Mailpatti. The District high school is located at Ambur, under the able principalship of Mr. S. Immanuel. To it are attached the Girls' Hostel, with 50 boarders, and the Boys' Hostel, with 80 boarders in residence.

"An attempt has been made to meet the need for teachers trained to a Christian Weltanschauung through the two training schools run in connection with the high school, one for the higher elementary grade and the other for the secondary grade. A one-year intensive religious training course is also given to graduates of the Secondary Training School to fit them for congregational and evangelistic work on the catechist level.

"All of the above institutions are co-educational throughout, a course which was adopted about five years ago and which has resulted in a general raising of the level of girls' education. No untoward incidents have resulted from this arrangement, at least no more than may be expected under any circumstances.

"Although all of these institutions enjoy government recognition, they are financed independent of any grant-in-aid. Consequently the subsidy from American sources is very heavy, and the churches view with uneasiness the prospect of supporting unaided the institutions necessary for their life and growth. On the other hand, this policy has undeniably led to a certain freedom of action and independence of attitude in an area where non-Christian inspecting officers are often both ignorant and unappreciative of Christian ideals of education.

"The chief aim of the current jubilee celebrations has been to arouse the interest and active participation of all Christians in the evangelization of the area. It is too early to judge of the results, but indications are many that the aim for the members, 'Each one win one,' and for each congregation to found, through its own evangelistic efforts, a daughter congregation, is being earnestly pursued.

"The war has made the maintenance of a full missionary staff impossible. The normal staff of the district is nine male missionaries, one nurse, and two zenana workers. Rev. Kuolt, who went on furlough in 1940, was not able to return and is now a Navy chaplain on Midway Island; Rev. Schulz was detained in America, but is now expected back shortly. Revs. Manns and Lang are at present in America on regular furloughs, and Revs. Steinhoff and Stevenson, the latter having spent a year in Kodaikanal at the mission hostel there, are leaving shortly. This leaves Revs. Grumm and Kretzmann in Ambur, Bertram in Pernambut, and Naumann in Barugur. Miss Amelia Docter, nurse and zenana worker, was recently invalided home after an illness of almost four years. Miss Lois Rathke, lately returned from America, has taken charge of the hospital at Ambur, which was recently enlarged to accommodate

40 beds, from Miss Rehwinkel, who is awaiting passage to America after an eight-year term of service.

"The present reduction of the missionary staff has not been without its blessings. Much responsibility has been placed on the shoulders of capable and earnest men, and the churches, young though they are, have not shown themselves lacking in reserves of leadership and initiative. The seven ordained Indian pastors of the district have cheerfully taken on additional work and have largely assumed responsibility for the evangelistic program of the churches. It is hoped that the lessons learned under the pressure of war may not be lost on the mission organization even if peace brings a return of the old days of prosperity and plenty.

"A recent development of the work has been the care of men and women in the services. There are close to 250 of these from the Tamil area of the mission alone. They are served by a monthly letter in the form of a sermonet, written by one of the Indian pastors, by the supply of special prayer books and religious material. A Service Men's Scholarship Fund has been opened, and more than Rs. 500 has been contributed in five months. The interest from this fund is to be used to grant scholarships to needy students. The names of non-Christian young men from the villages in which there are congregations have also been added to the lists. In a number of cases these young men have been won through the material sent them and have requested baptism while on leave to their homes."

Acts of Paul and Thecla

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I. Its History

While the ascetic life presented in the Acts of Paul and Thecla seems to point to a later date (Cobern: 160—200 A.D.), the early writers of the Church suggest that it may belong to the first half of the second century. If so, it is the oldest of our N.T. Apocryphal writings (W. Ramsay, The Church in the Roman Empire, 1912, pp. 156, 260 n).

Author

Tertullian says (Of Baptism, XVII, written about 200 A.D.): "But if the writings which wrongly go under Paul's name claim Thecla's example as a license for a woman's teaching and baptizing, let them know that in Asia the presbyter who composed that writing, as if he were augmenting Paul's fame from his own store, after being convicted and confessing that he had done it from the love of Paul, was removed from his office."

Manuscripts

Tischendorf had three codices of high age, from the tenth and eleventh centuries, from which he made a recension.

"In 1896 Dr. Reinhardt procured at Akmim a papyrus codex which turned out to be the Acts of Paul" (5:236).

Reputation

II. Its Contents

In spite of Tertullian's condemnation the book was enormously popular in the early Christian Church; its story was widely published as a tract; it was quoted by a long line of Latin and Greek Fathers. Thecla became one of the most famous of all Greek saints; Justinian built a church in her honor. It was "a book so highly reputed in the ancient Church that many in the fourth century supposed that it ought to have a place in the New Testament" (5:236-7). Davies says the story "lived because the people would not let it die. The book, then, can be taken as a fair expression of the common thought of that age" (1:335).

Possible Elements of Truth

The Church Fathers seem to assume unanimously that the story rests on fact. Its incidents are referred to as authentic and with approval. Jerome condemns the book, but calls Thecla a virgin saint. Gregory Nazianzen says that the monastery at Seleucia bears her name. Ambrose thought Thecla deserved to be ranked with the Virgin Mary. Harnack says (Mission and Expansion, II:73): "It is unlikely that the romancer simply invented this figure [Thecla]. There must really have been a girl converted by Paul at Iconium whose name was Thecla and who took an active part in the Christian mission" (1). W. Ramsay (The Church in the Roman Empire, 1912, p. 380) declares it to be a genuine first-century story which later scribes touched up. Queen Tryphena seems to have been a real person, and the description of the amphitheater is realistic. The existence and martyrdom of Thecla have been corroborated by a first-century inscription set up in remembrance "of the martyr Thecla" recently found in the Church of St. Menas in N. Cyprus (Am. Journal of Archaeology, 1915, page 489).

At Philippi, Paul "receives from the Corinthians a letter reporting that two false teachers, Simon and Cleobius, are disturbing the church, and writes to them the letter which is received as genuine in many ancient Syrian and Armenian churches" (5:237-8).

The description of Paul has a ring of authenticity: "He saw Paul coming, a man small in size, bald-headed, bandy-legged, well built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man and sometimes he had the countenance of an angel" (3:107; 6:79).

This is not Raphael's commanding figure, as Morton points out. It is so unflattering and unlike the ideal which might be expected after a lapse of time that it may be a genuine picture handed down by those who had seen him. The description fits the Apostle's own words, "who in presence am base among you. . . . His bodily presence is weak and his speech contemptible" (2 Cor. 10:1, 10). Paul's words are more than an Oriental disparagement, such as: "Deign not to enter my miserable hovel." The public

rates Paul lower than Barnabas (Acts 14:12). It is difficult, on the other hand, to understand how Claudius Lysias could have mistaken Paul for a bold Egyptian agitator, leading a crowd and promising them supernatural wonders (Acts 21:38).

The Story (2:487-492)

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Thecla, a seventeen-year-old girl, fascinated by Paul's teaching of self-control and celibacy, refuses to marry Thamyris, a chief of her home city of Iconium, to whom she is engaged. Demas and Ermogenes, two hypocritical followers of Paul, advise Thamyris: Bring Paul before the governor on the charge of spreading the new teaching of the Christians; the governor will destroy Paul, and then Thecla will marry you. Thamyris, with public officers and a great crowd, brings Paul before the governor, but on the charge: He turns virgins against marriage. Paul is put in prison.

At night Thecla bribes the gatekeeper with her bracelets and the jailer with her silver mirror and comes to Paul, sits at his feet, and hears "the great things of God." She is found there, and the governor is informed. Paul and Thecla are ordered before the governor. The crowd cries, "He is a magician! Away with him!" Eventually Paul is scourged.

The governor asks her, "Why don't you marry Thamyris?" When she refuses to answer, she is condemned to be burned in order to frighten the women taught by Paul. In the theater the fagots, put around her, do not touch her. The ground rumbles; and water and hail put out the fire.

Thecla, again free, comes to Paul in a cave.

Thecla. I shall cut my hair and follow you wherever you may go.

Paul. I am afraid another temptation may come on you, worse than the first, and that you will not withstand it.

Thecla. Only give me the seal in Christ, and temptation shall not touch me.

Paul. Thecla, wait with patience, and you will receive the water.

On the street of Antioch, Alexander, the Syriach, embraces Thecla. She tears his cloak, pulls off his crown, and makes him a laughingstock. Alexander has the governor condemn her to the wild beasts. On the first day, bearing the inscription "Sacrilegious," she is bound on a fierce lioness, but the lioness licks her feet.

Queen Tryphena takes her into her home to replace her daughter who has died. She persuades Thecla to pray for her dead daughter. And she weeps that "so great a beauty was to be cast unto the beasts."

On the second day, some of the people who see her in the arena cry, "Away with this sacrilegious person!" Others, "Cruel sight! Evil sentence!" A lioness runs up to her and lies down. This lioness tears a bear and a lion, who come toward Thecla, in

pieces, but the lioness, too, is killed; and the women weep at the sight.

Thecla baptizes herself in a ditch of water in the arena. The seals in the water, which might devour her, are killed by lightning.

Other wild beasts are brought in. (Some women throw in sweet-smelling herbs and perfumes.) The animals do not touch her. Alexander persuades the governor to let him bind her to his terrible bulls, which are burned by redhot irons to make them furious. As they rush about, the flames burn the ropes and free her.

Queen Tryphena has fainted. The crowd declares, "Queen Tryphena is dead!" And Alexander, fearing Caesar will destroy the whole city because of the death of Tryphena, begs that Thecla be released.

The governor. What is there about you that none of the wild beasts touch you?

Thecla. Because I believe in the Son of God.

The governor releases her. Thecla reports her baptism to Paul. In Iconium she is told that Thamyris has died. And she tries to win her mother to the faith.

For seventy-two years she lives on herbs and water in a cave in Seleucia, teaching the Word of God. The sick, before they reach her door, are healed; by her many cures the doctors lose their trade. They give gold to drunken young men to seduce her. She prays; and a rock opens to receive her.

Then she goes to Rome. There she dies at the age of ninety. "She is buried about two or three stadia from the tomb of her

master Paul."

The Baptized Lion

"Quite recently interest in the Acts of Paul has been revived by the publication in 1936 of a papyrus in the Hamburger Staats-und Universitaets-Bibliothek, containing hitherto unknown episodes from the work. Of special interest is the story of Paul and the Baptized Lion, which was previously known only from the references found in Tertullian, de baptismo, XVII; Jerome, de viris illustribus, VII; Hippolytus, Commentary on Daniel, III, 29; Nicephorus, Ecclesiastical History, II, 25" (2:106). A translation of the incident follows:

When the chief huntsman [the man in charge of the exhibition of wild beasts] had sat down, he ordered that a lion, caught only a little before this and very fierce, be sent out to him. . . . And a great wonder happened . . . for the lion looked around, showed himself entirely, and came running and lay down by the legs of Paul like a well-trained lamb and like his slave. And when he had stopped praying, he, as though he had awakened from dreams, spoke to Paul with a human voice, "Grace be with you."

Paul wasn't frightened, but said, "Grace be with you, lion," and he laid his hand on him. And the whole crowd shouted,

"Away with the wizard, away with the sorcerer."

But the lion looked at Paul, and Paul at the lion. And Paul thought this was the lion which had come and been baptized (λουσάμενος). And borne along by faith, Paul said, "Lion, are you the one I baptized?" (ἔλουσα).

And the lion answered Paul, "Yes."

Paul spoke to him a second time, "And how were you caught?"
And the lion spoke with a voice, "Just as you were, Paul"
(2:110-1).

III. Its Apocryphal Characteristics

Weak Gospel Content

This story is no rival of any chapter in Acts. It differs from the inspired record as legend differs from history, as man differs from Jesus. It does not aim to bring anything essentially new; it leans on the New Testament for its thoughts; and its reproduction of New Testament truths has the marks of a weak theologian.

The Gospel appears in isolated spots. Paul says, "Hope in God, and He will deliver you; hope in Christ, and He will give you forgiveness of sins" (5:109). But there is a thinning of this Gospel to a general belief in the existence of God: "He saves through holy men preaching that you repent and believe (that God is one) and Jesus Christ is one and another does not exist" (3:107). The presentation of justification is strikingly un-Pauline. Paul says, "Listen, O Proconsul: A living God, a God of retributions, a jealous God, a God in need of nothing, consulting for the salvation of men, has sent me that I may reclaim them from all pleasure and from death, that they may not sin" (6:83-4).

Post-Pauline Origin

Thecla calls Paul "O Father" (6:87). She makes "the sign of the cross" (6:86). "And her holy commemoration is on the twenty-fourth of the month of September" (6:98). The presentation of celibacy is a later writer's stretching of Pauline thoughts to artificial and incorrect proportions.

The fictitious shaping of the story likely arose in the mind of a genial storyteller; it does not seem to be the work of a willful falsifier.

Asceticism

Paul states his purpose: "The living God . . . has sent me that I may reclaim them from all pleasure" (6:83). He preaches "the Word of God about self-control": "Blessed are they that have wives as not having them. . . . Blessed are the bodies of virgins . . . for the Word of the Father shall become to them a work of salvation against the day of His Son, and they shall have rest forever and ever" (6:79—80). Virginity is almost essential for salvation. We see here the Encratite and Montanistic tendencies of the age. Thecla places marriage to her betrothed and the assault of Alexander in one class: "God . . . who didst not give

me up to Thamyris, who didst not give me up to Alexander," she

prays (6:97).

There is in this asceticism a compensative emphasis on sex which is extracanonical in its taste: Alexander's ardent embraces, the praise of her nude body in the arena, "the privy parts of the bulls" (6:91), and the final effort of the young men to seduce her.

Other Errors

Paul's enemies fail to bring any just accusation against Paul in the New Testament. But in the Apocrypha just charges are brought against the teaching and life of Christians; perhaps God meant to mark these writings in this way so that even the simple could conclude: "This is not the Word of God." In the Gospel of Thomas even the Child Jesus in anger kills his playmate who drains his pools of water and another who bumps against Him; and the parents of the dead children bring to Joseph a just accusation against Jesus. The same apocryphal mark is to be seen in the accusation which heathen people bring against Paul: "He deprives young men of wives, and maidens of husbands, saying, "There is for you a resurrection in no other way unless you remain chaste'" (6:82). Paul had induced Thecla to break her promise of marriage to Thamyris.

It is thought best to postpone Baptism until shortly before death. "Paul said, "Thecla, wait with patience, and thou shalt receive the water" (6:87). When she expected her death in the arena, "she turned and saw a ditch full of water and said, 'Now is the time to wash myself.' And she threw herself in, saying, 'In the name of Jesus Christ I am baptized on my last day'" (6:91).

Queen Tryphena's "daughter Falconilla had died and said to her in a dream, 'Mother, thou shalt have this stranger Thecla in my place, in order that she may pray concerning me and that I may be transferred to the place of the just'" (6:89). And Thecla, "nothing hesitating, lifted up her voice and said: 'God most high, grant to this woman according to her wish that her daughter Falconilla may live forever'" (2:490).

We can see here how a church which found its criterion of truth in men developed a Roman Catholic system of doctrine.

Davies asserts, "The author is not accurate in his geography, and he is inaccurate in his political history" (1:335). There are several instances of psychological errors, growing in one soil with the others:

Paul is duped by hypocrites: "His fellow travelers were Demas and Ermogenes, full of hypocrisy; and they were importunate with Paul as if they loved him. But Paul, looking only to the goodness of Christ, did them no harm, but loved them exceedingly so that he made the oracles of the Lord sweet to them in the teaching both of the birth and the resurrection of the Beloved" (6:78). When Alexander tries to buy Thecla from Paul, Paul denies her: "I know not the woman whom thou speakest of, nor

is she mine" (6:88). Other women who see her in the arena cry out in sympathy; but "her mother cried out saying, 'Burn the wicked' (wretch)" (6:88,85).

Plagiaristic Use of the Scriptures

The statements of Demas and Ermogenes sound like a preacher's commentary on 2 Tim. 2:17-18: "We shall teach thee that the resurrection of which this man speaks has taken place, because it has taken place in the children which we have; and we rose again when we came to the knowledge of the true God" (6:83).

"For three days and three nights Thecla does not rise from the window, neither to eat nor to drink" (6:81). Cp. Acts 9:9. The proconsul says to Paul, "'They bring no small charges against thee.' And Paul lifted up his voice, saying, 'Since I am this day examined as to what I teach," etc. (6:83). Cp. Acts 4:9. "The proconsul, having heard, ordered Paul to be bound and sent to prison, 'until,' said he, 'I, being at leisure, shall hear him more attentively" (6:84). Cp. Acts 24:25. "The proconsul gladly heard Paul" (6:85). Cp. Mark 6:20. "Paul was fasting . . . in a new tomb" (6:86). Cp. Matt. 27:60. Paul says, "You have no power over me, except over my body, but my soul you cannot kill" (3:107). Cp. John 19:11; Matt. 10:28. Paul and Thecla "had five loaves" (6:87). Cp. Matt. 14:17. Persons cleansed from evil spirits are "glorifying God, who had given such grace to the virgin Thecla" (6:96). Cp. Matt. 9:8. Thecla tells the governor, "I have believed in the Son of God in whom He is well pleased" (6:92). Cp. Matt. 3:17.

A liturgical echo of 1 Pet. 4:11 and similar doxologies are found in the final statements, "Christ Jesus, our Lord, to whom be glory and strength forever and ever" (6:95), and "the Father of Christ, whose glory is forever and ever. Amen" (3:109).

Much of the New Testament was, therefore, in the training and thinking of the author(s) of this document. The adoption of these elements also is a testimony for the high respect with which the New Testament writings were regarded.

Multiplication of the Miraculous

The temple of Apollo at Sidon, in which Paul is imprisoned, miraculously collapses, but Paul escapes. The lion speaks to Paul. Paul is delivered from the lions (3:111).

Thecla "saw the Lord sitting in the likeness of Paul.... And though a great fire was blazing, it did not touch her; for God, having compassion upon her, made an underground rumbling, and a cloud overshadowed them from above, full of water and hail; and all that was in the cavity of it was poured out, so that many were in danger of death. And the fire was put out and Thecla saved." (6:86.) "The lioness, having run up to her feet, lay down... And a bear ran upon her; but the lioness, meeting the bear, tore her in pieces" (6:90). "The seals, having seen the glare of the

fire of lightning, floated about dead. And there was round her, as she was naked, a cloud of fire; so that neither could the wild beasts touch her, nor could she be seen naked. . . . All the wild beasts that had been thrown in, as if they had been withheld by sleep, did not touch her" (6:91). When bound on the bulls, "the burning flame consumed the ropes, and she was as if she had not been bound" (6:91). "Cures were done by her. All the city, therefore, and country round, having known this, brought their sick to the mountain; and before they came near the door, they were speedily released from whatever disease they were afflicted by; and the unclean spirits went out shrieking, and all received their own health" (6:96). "There came a voice out of the heaven, 'Fear not, Thecla, my true servant, for I am with thee.' . . . And the blessed Thecla . . . saw the rock opened as far as to allow a man to enter, and the rock was straightway shut together, so that not even the joining appeared" (6:97-8).

These miracles seem to be cut loose from their Scriptural function. There is little struggling for them in prayer; there is little awareness that God's will and thoughts are superior to our will and thoughts. They come with the ease of a writer pushing a button of his imagination to flash them on the screen. They decorate a tale. They serve as a thickening to impress the senses and to overcome the thinness of essential Christian truth.

The Church Fathers did not permit fictions that were current in the Church to infect their own veracity as teachers. "No Church Father of the second century claims to have worked miracles, although some of them freely report miracles" (1:336).

St. Louis, Mo.

W. F. BECK

Theological Observer

Suffering Connected with Population Transfers.—In the Christian Century Dr. Otto A. Piper of Princeton, writing under the heading "Behind the Population Transfers," submits facts which cry to the high heavens. A few of his paragraphs are here

reprinted.

"The worst scenes of terror of the Nazi regime are now repeated on a grand scale. Germans have been killed in wholesale massacres. In one such slaughter, which took place in Aussig near the Saxon border, 4,000 perished on August 2-men, women and children indiscriminately. Those who survive are driven empty-handed from their homes — they are not even allowed to take their personal belongings with them, though the law gives them title to these and are concentrated in 'camps,' i. e., empty factory buildings and barns, with no sanitation and a food ration far below even that in occupied Germany. They are exposed to brutal treatment and torture, from which many have died, and they are denied all legal protection. (All these charges can be substantiated by reliable eyewitness reports.) Behind barbed wire they wait in despair until they die of epidemics or starvation - as almost all their babies have already done - or until the Big Three gives the Prague government the green light to dump them penniless upon German territory.

"Conditions in the Polish occupied zone vary from place to place. While in not a few places wholesale expulsions have taken place, the chunk of Germany that the Poles have swallowed is just too big for ready digestion. With a pre-war population of 33 million, of whom at least six million perished during the war or were ceded to Russia, the present Poland simply lacks enough manpower and experience to take over at once all the property of the 12 million Germans in the new provinces. Accordingly, many of the Germans still remain in their towns. But they are expropriated and have to work as slave laborers for Polish masters or the Polish administration, and they, too, will be expelled as

soon as the Big Three's permission is given.

"Those who have already been compelled to leave Poland—and to date their number runs into millions—dragged themselves wearily along the roads to central Germany. No transportation was provided, no food, no shelter. The farmers by the roadsides and the people in the cities through which they passed were unable to assist them effectively. We know of one caravan of 2,400 who were ejected from Troppau in Silesia, of whom more than a thousand had perished by the time the group reached the vicinity of Berlin. And that was only the beginning of their trek."

Dr. Koeberle on the Social Teaching of the Augsburg Confession. — The intention of these remarks is to acquaint our readers with a valuable essay by the well-known Lutheran author Pro-

fessor A. Koeberle of Tuebingen, which he read at a conference held in Augsburg in 1930. The occasion was the celebration of the four hundredth anniversary of the Augsburg Confession. The essay was published in a booklet entitled "Luthertum und soziale Frage" (Leipzig: Doerffling und Franke, 1931). It was done into English by the Rev. John W. Doberstein, chaplain at Muehlenberg College, for the July, 1945, issue of the Lutheran Church Quarterly. We profoundly wish that all of our readers might have the opportunity of reading this essay, whose English title is "The Social Problem in the Light of the Augsburg Confession." On account of the efforts now devoted to a study of the many social problems confronting the world, the essay is particularly timely.

The author first points to two difficulties which we have to face in the discussion of this subject. On the one hand, the Augsburg Confession was written more than four hundred years ago and in conditions altogether different from those in which we live; on the other, the document "quite consciously and definitely does not look upon the end and purpose of the Gospel as that of erecting and introducing a new social order and programs of social reform. On the contrary, it makes a clear and definite distinction between the internal and the external (in corde and foris), between the 'righteousness of the heart' and the external world of politics and economics." In view of this distinction, Lutheranism, as the author says, today "is accused of an utterly impossible, oldfashioned conservatism." Lutheranism is represented as demanding that we patiently submit to existing conditions instead of "allowing Christ also to penetrate economic and social ordinances with His vital, renewing power, deliver them from their curse-burdened misery, and basically transform them."

Facing this criticism, Professor Koeberle undertakes to show "positively and with necessary brevity what contribution the fundamental *loci* of the Augsburg Confession can make to the solution of the social problem."

Article I of the Confession, taking its position on Biblical realism, avows belief in the Triune God as "the Creator and Preserver of all things, visible and invisible." In opposition to Gnostic aberrations, whoever fully accepts this article "will treat with utmost seriousness and regard all things which have the earthy odor of creation." "We pray and give thanks for and are concerned about these earthly incidents no less than for the intellectual and spiritual events of life." Another consequence of socio-ethical significance which is inherent in this First Article is that since God is the Creator of all things, He is also "the sole Lord over this whole created world," and concerning all the silver and gold that man makes himself the possessor of, he must remember that he merely holds them in trust. "It is from this truth that the Church must draw the courage to pronounce a severe, earnest judgment upon many shocking capitalistic abuses in our time, where Mammon has taken the place of God and set aside the First

Commandment because money is loved and sought above all things for itself alone." "Thus the very opening of the Confession, if we only understand it rightly, leads us into the midst of the earth-bound events of life upon which, after all, the whole social problem depends, and teaches us to accept these things, to take them into account, and to take them seriously. On the other hand, it should save us from the sinful, devilish peril of making an absolute of the creatural, of confounding the gift with the Giver, and it should give us freedom to make devout use even of the perilous gold in the fear of God."

The Second Article reminds us "of the misery of man in his present state." Total depravity is confessed, taught us "by the word of judgment from Sinai and the Cross," and the deep sorrow and horror that result as we consider the condition of mankind are given expression. In the spirit of repentance we stand before God and with deep sympathy we regard our fellow men, who are "lying in the same hospital of sickness unto death." What are the implications of this? A negative implication is our rejection of Marxism which will have nothing to do with the doctrine of original sin, but espouses the "naturalistic biology of Darwinism," making environment and heredity responsible for unfavorable economic conditions. In a positive way the article confirms what the Christian already "knows from the Word of God - that the wrath of God has been laid upon disobedient mankind and that the inn in which we are sojourning is a bad one." The purpose of the article is "to humble us as a Church, to make us realize the evening character of this world, and thereby make us free to see our oneness with all those who have lost the truth of God in their misery or under the lash of Marxist party-doctrinairism."

Concerning the Fourth Article of Justification, Koeberle says, "Herein lies the social significance of the doctrine of justification that we may learn to look upon one another as brothers and sisters for whom Christ died." "The message of the free, boundless, unconditional grace of God reminds us, after all, of how Jesus sought out and loved the sinners and publicans, the unpleasant, the disagreeable, the despised, the outcasts of the children of men. We dare not extol the article of justification without at the same time permitting it to work itself out as a vital force in our social thinking. We cannot ourselves rest in the blessed state of forgiveness and at the same time cherish in our hearts an irreconcilable hatred toward others."

From this there proceeds "an ethic of action." According to the Third Article of the Confession, "Jesus Christ redeemed the world not only from the guilt of sin, but also from the power of sin, from the power of the devil." "What is the practical, concrete significance of the Confession's message concerning the 'new obedience' for the social question?" "Our answer is: in healing the wounded, in action to protect those who are still sound, in brotherly bearing of inescapable burdens." Certain theological

circles attack the work of inner missions, holding that the Church thereby does become secularized. "In reality the rescue work of our deacon and deaconess houses, carried on by means of services of worship, education, spiritual care and protective labor on behalf of the needy and downcast, is one of the few forms of preaching the boundless grace of God which the Church still has today with which to confront socialism and which it can use to fruitful effect." [This is undoubtedly written from the point of view of the Christian worker in Germany in 1930. Conditions here in America are not quite so distressing and negative, thank God.—A.]

The Church, says Koeberle, must not only salvage, it must fight and protest "against intolerable living conditions, conditions which must with an almost certain, fatal necessity lead and drive everyone who lives in them into sin and despair of God." Voicing such protests does not involve an ignoring of the dualism between the Kingdom of God and the world. The Church does not inculcate blind obedience to the State. There is a higher law: We must obey God rather than men. Certain callings today are of such a nature that one cannot follow them and at the same time be loval to our great God. The civil government cannot be relied on. When it, for instance, does not protect women employees, the Church must raise its voice against the iniquitous bondage put upon these unfortunates. "The tremendously altered state of the world today forces the Church to assume tasks which are really not her tasks." [The writer evidently holds that the Church, if conditions were normal, should simply preach the Gospel and let the civil government and the family take care of the social affairs. - A.] Let the Church, in order not to become secularized, keep a firm grip on the Word, as it speaks of the needs of the poverty-stricken and the downtrodden. "Luther once called upon the Christian nobility of the German nation for help against usury, immorality, and beggary among the people, and they did help him. Today we lack God-fearing men among the leaders of worldly concerns, and this makes the help of the Church absolutely necessary. "It is true that this activity must be regarded as only "interimistic help," to endure till the government again is conducted by devout and faithful men.

The "romantic enthusiasts" who think the Church can really reconstruct the civil, economic, and industrial life are of course mere visionaries. How can the Church, for instance, protect the proletariat against the always threatening danger of losing their jobs?! Other evils, like the monotony connected with factory work, are likewise beyond the control of the Church. But it can furnish protection against the "smart of ostracism and the meaninglessness of life." It can work for brotherly understanding between the classes and cultivate common prayer and intercession of one for the other. It does this by proclaiming that God has formed one many-membered body under the one head, Christ.

There is, so Dr. Koeberle points out, no hope for an absolute

improvement except in the coming of Christ on the Day of Judgment. For the present "there is only the promise of persecution, martyrdom, and the rising power of Antichrist." [If this is to mean the Antichrist has not yet come, we demur. — A.] "That we should not forget this, that we should not fall into a secularized chiliasm in the form of a naive faith in progress by way of evolution or revolution - this is the warning of the Sixteenth Article of the Augsburg Confession. Here a definite safeguard is erected against all fanatical dreams of paradise on earth." "That we should not weaken and despair . . . is the purpose of the Seventeenth Article with its witness to the second coming of Christ, which awakens the sense of responsibility and joy." To the average workingman, it is true, this may sound like being promised deliverance in "some far off cloudland." He must be shown that while he is opposed to "all abstract dissipations of religion into a pure, pale inwardness, a false, spiritualized innerworldliness or otherworldliness," "the Christian hope for the future is even more opposed to this spiritualization of religion. For it 'the consummation is not opposed to creation, but rather it is the consummation of this very creation which is opposed to the world of sin."

Is not all this abstract theology? Koeberle replies, By no means. Think of the great realities that have been touched on: "creation, the fall, reconciliation, redemption, and world-transformation." What we need is fundamental reflections "based upon the Word of God and upon faith."

To our mind, the essay of Dr. Koeberle well illustrates how Law and Gospel should be preached in our day and age. A.

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The Lutheran Scholar. - The Lutheran Scholar is the official journal of the Lutheran Academy for Scholarship, of which Rev. W. F. Beck, 3558 S. Jefferson Ave., St. Louis 18, Mo., is secretary. The managing editor of the Lutheran Scholar is L. F. Blankenbuehler (same address). The subscription price is \$2.00 a year. The purpose of the Academy is to give those in our midst who are of scholarly trend encouragement for research and an opportunity to publish the results of their investigations in a periodical published by and for fellow scholars. The October (1945) issue, representing Volume II, Number 4, has the following contents: "The Two Foci of a Pastor's Research" (bringing God's truth to man) by Rev. W. F. Beck, "A Note on Luther's Catechism" by Chaplain Martin H. Scharlemann, Ph. D., "Reading the Interrogative Sentence in the Bible" (the rising and the falling inflection in various questions found in Scripture) by E. F. Scaer, "Notes," "Articles and Releases," "Vitae." The issue contains fifteen pages of wellwritten and well-edited material. In bringing this number of the Lutheran Scholar to the notice of our readers, we wish to direct their attention to the article by Dr. Martin H. Scharlemann, "A Note on Luther's Catechism," which no doubt is of interest to all Lutherans who, either professionally or non-professionally, deal with Luther's Small Catechism. It concerns itself with a statement made

by C. P. Krauth: "In the explanations which follow his questions, What does this mean? How does this take place? he [Luther] has retained, almost word for word, language found in Kero (the Monk of St. Gall, A. D. 750), in his exposition of the Lord's Prayer. in fact, found yet earlier in the Sacramentary of Gelasius (Pope 492-496)." It goes without saying that Dr. Krauth is not the only one finding resemblances between Luther's Catechism and the catechisms published before Luther's time. Now, Cyprian's explanation, as the writer shows, indeed did wield a tremendous influence on the Western Church; but, as the writer shows, too, Cyprian's explanation of the Lord's Prayer "does not have the emphasis Luther later put on God's Word" (italics our own). This fact the writer demonstrates by comparing Luther's explanation of the First Petition with that of Cyprian, who indeed stresses the fact that God is the Sanctifier, but does not mention the means (the Gospel) by which God sanctifies. But neither did Luther get his cue from the Gelasian Sacramentary, as the writer further points out. In order to study the Gelasian Sacramentary, Dr. Scharlemann, while serving in Italy as chaplain, was granted permission to undertake special studies in the Vatican Library. The Gelasian Sacramentary shows the following explanation of the First Petition (Dr. Scharlemann, of course, quotes the explanation of the entire Lord's Prayer): "This does not mean that God, who is always holy, be sanctified by our prayers, but rather that we who are sanctified by His baptism may persevere in that which we have begun to be." Dr. Scharlemann writes, in summing up his findings: "It is clear from this translation that the explanation of the Gelasian Sacramentary is strongly under the influence of Cyprian. In other words, it lacks the clear-cut distinction between Law and Gospel, between sanctification and justification, which is characteristic of everything Luther put his hand to, including the Catechism. It will be noted that there is no reference at all to God's Word as the means of grace, whereby His will is made known and His kingdom is established. As a consequence, we must disagree with Krauth's statement above with reference to the influence of the Gelasian Sacramentary on Martin Luther's exposition of the Lord's Prayer. Whether the Sacramentary of St. Gall had any greater influence is the subject of another essay."

Such articles are a real contribution to Lutheran learning, especially at this time when we contemplate a special memorial of Luther in view of his death on February 18, 1546. The investigation and findings of Dr. Scharlemann go a long way to confirm what conservative scholars have pointed out long ago, namely, that Luther as an indefatigable student was well acquainted with practically the entire theological literature of medieval and ancient times. But while Luther used whatever truth, academical or practical, he found, he never copied, but always remolded by his recreating genius in an original manner in the light of the newly discovered Gospel and its fundamental distinction from the Law. An analytic article on "Luther and Augustine," with special refer-

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ence to the doctrine of sin and grace, will clearly show this recreating genius of Luther — re-creating, of course, because he used human intermediaries only as helps and went back to Holy Scripture as the sole source and standard of his theology.

J. T. M.

Permanent Organization of the World Council of Churches Considered. — In February there will convene a meeting of the provisional committee of the World Council of Churches. meeting is planned to be held in Europe. One question that will have to be discussed, according to information spread in the press, is whether the World Council "should constitute itself a permanent organization on the basis of its present membership or whether it should continue its provisional existence until it can broaden its base." The Christian Century favors the latter course and then submits some general comments. "Eighty-nine churches have signified their intention to become members of the Council. They have done this by ratifying the constitution which was unanimously adopted by the conference held in Utrecht, Holland, in 1938. The membership of the Council does not yet include as many churches as participated in the Oxford Conference (120 churches) or in the Edinburgh gathering (123 churches). Until the recent Treysa Conference, at which the re-constituted Evangelical Church of Germany voted to join, it did not include the churches of Germany. The main Orthodox churches of Eastern Europe and a number of the younger churches of Asia, Africa, and Latin America remain outside its membership. So also do the Southern Baptist Convention and the Roman Catholic Church."

Why do we (the "we" now designating conservative Lutherans, generally speaking) remain aloof? Are we not for peace, and especially for peace among people who call themselves Christians? We certainly are for peace. But just as in the civic sphere we are not for peace on any and all terms, but only for one that is honorable and proper, so in the ecclesiastical domain. Fellowship is a grand thing if it is of the right kind, if it is based on a common faith and mutual trust and in every other respect conforms to God's will. The World Council of Churches is not interested in bringing about a common faith which includes all the teachings of the Scriptures. Its aim is to bring together in one vast fellowship all that bear the Christian name and then to say to the world, See what a powerful host we are! Yes, a powerful host from the point of view of numbers, but a disunited one, some of the members trampling under foot what others hold sacred! If the Prophet Elijah appeared on earth again and were made acquainted with this motley army, he would exclaim, as he did of old when he addressed Israel on Mount Carmel, "How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him" (1 Kings 18:21). Modernists and Fundamentalists are here marching arm in arm. In view of the unconcealed, outspoken rejection of fundamental doctrines of the Christian faith by many of the leaders of the World Council of Churches, we are convinced that the words of Elijah just quoted and 2 Cor. 6:14-18 apply here.

The Lutheran on the Lutheraner. — The Lutheran (U. L. C. A.) experiences at present a change of editor: Dr. Nathan R. Melhorn retires and Dr. G. Elson Ruff takes his place. An article in the number of November 7 entitled "There Were Editors in the Old Days" submits a survey of the work done by Lutheran church papers and editors in the past. Several paragraphs refer to Dr. Walther and the Lutheraner, which we quote.

"If Kurtz was the 'modernist' among Lutheran editors in the nineteenth century, C. F. W. Walther was the 'fundamentalist.' Walther was the chief genius in building the Missouri Synod from a few shiploads of bewildered immigrants in 1839 to one of the strongest of American denominations. And the chief means Walther had was his paper, Der Lutheraner.

"It was in the autumn of 1844, in the thriving village of St. Louis that this periodical appeared. The effect of the paper may be gauged by what it did to Frederick Wyneken, a home missionary pastor of the Ministerium of Pennsylvania who was serving a parish in Indiana. When Wyneken saw the first issue of the Lutheraner he exclaimed, "Thank God! There are still real Lutherans in America.' And Wyneken soon packed up and joined Walther; in fact, became the second president of the Missouri Synod.

"In the same manner scores of conservative Lutherans came over to Walther as a result of the *Lutheraner*. The paper was dedicated to 'exposing false doctrines, particularly among false Lutherans.' Its motto was:

"God's Word and Luther's doctrine pure Shall to eternity endure.

"For Walther there were no uncertainties in matters of faith. The truth has been revealed and men ought to make it their business to understand it thoroughly. This perfect understanding of truth is set forth in the Confessions of the Lutheran Church. By them all problems of belief can be solved.

"'If we permit in the midst of the Lutheran Church the departure from any one point of the Confessions, we tear down the Lutheran Church itself and show ourselves as traitors,' wrote Walther in the Lutheraner in 1855.

"Men who make no allowance for possible error in their understanding of truth always get into trouble with other men who are equally sure of themselves. Walther was drawn into battle with other orthodoxist Lutherans of the Middle West—first with those of Buffalo, then Iowa, and then Ohio. The battles were as violent as those fought by Kurtz and others in the East. Through his papers, the Lutheraner and the monthly magazine Lehre und Wehre, which he founded in 1855, Walther carried his quarrels into many homes.

"A fish peddler in Detroit came to his pastor and asked whether the words of John 10:27, 28, 'My sheep hear my voice . . . neither shall any man pluck them out of my hand,' referred to

the elect or to temporary believers. "To temporary believers,' replied the pastor. 'So!' exclaimed the peddler, 'Now I have enough! I must follow Dr. Walther and not you.' Thus Walther made theological argument a popular indoor sport among Lutherans of his day."

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The writer of the article probably did not wish to be polemical, but merely facetious. But certainly we cannot approve of the somewhat flippant way in which he says, "Thus Walther made theological argument a popular indoor sport among Lutherans of his day." What made Walther such a great force in American Lutheranism was not only his learning, but his insistence on acceptance of the truth. He believed that the truth of holy Scripture was set forth in the Confessions of the Lutheran Church, and there he took his stand. That our age, given to laxity and indifference in doctrine, does not take kindly to such a position, one can understand, but a Lutheran editor should at least uphold those men that take a firm stand for acceptance of the Lutheran Confessions.

The Editor of Folkebladet on the Proper Attitude Toward the Scriptures.—It will be well for our readers to become acquainted with the attitude which the editor of Folkebladet, published in the interest of the Lutheran Free Church, takes toward the Scriptures. In the issue of Oct. 3, 1945, writing on this year's Lutheran Editors' meeting, he voices these sentiments (according to the translation of the Rev. Norman A. Madson):

"The difference between Missouri and other Lutherans is, nevertheless, when all is said and done, a basically different attitude toward Scripture. No matter how much you may agree on the selection of words for the definition of that which has been called 'inspiration' (an expression which, by the way, is not found in the Bible), the difference will nevertheless be there. It is vain to formulate definitions and to construct theses when you nevertheless go out from opposite premises. It seems impossible to reconcile that attitude which looks upon Scripture as an independent revelation and that other attitude which looks upon Scripture as a report of or, if you will, a document concerning God's acts in history.

"If we look upon Scripture as a document of revelation—an attitude which Prof. Georg Sverdrup firmly maintained—you will not be troubled by fine-spun definitions of inspiration nor with questions concerning Scripture's infallibility. On the contrary, there may well be errors in certain portions of Scripture, where purely unessential things are concerned, without having your faith in the revelation weakened thereby; it will then become a matter of historical research to clear up such problems.

"But it becomes quite another matter, on the other hand, when it is held that historical research has no justification.

"Now, we do not want it understood as our opinion that the Missourians deny justification of any (all) historical research;

but this is our understanding of the Missourian position that in so far as justification (of research) is admitted, it is only from this premise that the research shall never be able to show the least error or error in the most unessential things in the presentation, but only strengthens our faith in 'the inerrancy of Scripture.'

"This was at least not Luther's conception. It is sufficient to remind you of his striking illustration concerning the Child Jesus in the manger and the manger itself with hay and straw and swaddlings. Even as the Christ Child is here the essential thing, thus, says Luther, is that word in Scripture which 'drives us to Christ' the essential word. 'The hay and the straw' may have their meaning and be necessary, but it is not so important to know what kind of straw He lay on or who it was that brought it or if the manger had properly been nailed together, whether or no the straw was clean or that there might have been something unclean from the stable on it. Behold, all such things are of little meaning, and we ought not by elaborate and spiritless exegesis be brought to overlook the most essential by looking at the less essential.

"The well-known Norwegian positive theologian, Dr. Chr.

Ihlen, goes so far as to say:

"There is nothing in the declarations of Jesus which would serve as a basis for the thought that you would have to have an infallible doctrine concerning Him in order to come into communion with Him.' (The Position of the Protestant Principles in

Modern Spiritual Life, p. 146.)

"Judging by Luther's position and the attitude of other reformers, we may draw the conclusion that there is nothing in Scripture itself which would serve as a basis for this thought that we would have to believe that the report of revelation or its documentation, written by men, might not also contain 'hay and straw' in those things which are unessential and which do not concern our salvation or our moral life.

"Without the historical attitude toward Scripture — which Luther himself without a doubt maintained — that accusation, which is so often hurled against Lutheranism in this country, becomes true, namely, that we have set up a 'paper pope' instead of the Roman

Vatican Pope.

"Spiritual authority must be found, must be strengthened and clarified in other ways.

"The way will and must be found by going back to the Refor-

mation's Scripture principle."

That the editor is wrong in his evaluation of Luther's position, Dr. Reu has shown convincingly in his last work, Luther and the Scriptures. The other errors of the editorial have been refuted so often that it is not necessary to enter upon them now.

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• Catholics and Religious Liberty.—In the death of John A. Ryan, September 16, 1945, the Roman Catholic Church lost one of its most able interpreters and vigorous advocates of the Pope's social philosophy. As one of the founders and leaders of the National Catholic Welfare Conference and as professor of political

science in the Catholic University at Washington, Ryan exerted a significant influence in shaping the social thinking of American Catholics. America believes that Monsignor Ryan will rank with Leo XIII and Pius XI as the architect who proposed a new social and economic order. That something akin to a revolution has taken place in Roman Catholic thinking on social, politic, and economic problems, is quite evident from the recent papal encyclicals which deal with such social questions as labor and capital, the family, the modern state, Church and State, international politics, education.* But we dare not lose sight of the fact that while Rome takes cognizance of, and makes adjustments to, the changes in the social order, it will never yield an inch in its basic principles. The late John Ryan is a good example, for he defended the principles on which the papal supremacy is built as vigorously as he fought for the adoption of a platform of social action along the most advanced lines. He was ready to put into practice the principles of our democracy in the field of social relations, but where the interests of the Roman Catholic Church were concerned, he could conveniently forget the American ideal of the separation of Church and State. This is evident from his Catholic Principles of Politics, published in 1940, and used widely as a college textbook. We quote a few significant statements to show the Roman Catholic attitude toward religious liberty:

"Pope Leo . . . declares that the State must not only have care for religion,' but recognize the true religion. This means the form of religion professed by the Catholic Church. It is a thoroughly logical position. If the State is under moral compulsion to profess and promote religion, it is obviously obliged to profess and promote only the religion that is true; for no individual, no group of individuals, no society, no State is justified in supporting error or in according to error the same recognition as to truth. (Cf. Cardinal Billot, De Ecclesia Christi, qu. xix, which is a recent and comprehensive presentation of the whole subject.) (P. 313.) . . . In his encyclical on 'Catholicity in the United States,' the same Pope gave generous praise to the attitude of our government and laws toward religion, but immediately added: 'Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church, to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant

^{*} Philip Hughes' The Popes' New Order contains an analysis of all the important social encyclicals issued by the Vatican since 1878. This study offers a precise and clear-cut pattern of the Pope's social thinking. Archbishop Spellmann's imprimatur makes the book official.

fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority' (p. 315). . . . All that is essentially comprised in the union of Church and State can be thus formulated: The state should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the more important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members. . . . Neither unbaptized persons nor those born into a non-Catholic sect should ever be coerced into the Catholic Church (p. 316). . . . Should such persons be permitted to practice their own form of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State. At least, this is the approved Catholic doctrine concerning the religious rites of the non-baptized. Only those religious practises of unbelievers which are contrary to the natural law, such as idolatry, human sacrifice, and debauchery, should be repressed. (Cf. Suarez, De Fide, disp. xviii, sec. 4, No. 9, 10.) (P. 317.) . . . "

Roman Catholic Reaction to Bishop Oxnam's Address.— In St. Louis a Protestant mass meeting was held October 28, which was attended by about 19,000 people, there being in addition about 5,000 that had to be turned away because the auditorium and the opera house, which were both used on this occasion, were filled to overflowing. The Christian Century correspondent calls it "the greatest demonstration of Protestant unity ever seen in this city." On account of the unscriptural stand of the Federal Council which arranged the meeting Missouri Synod Lutherans did not participate. The purpose of the meeting was to protest against Roman Catholic propaganda which manifested itself especially in paid advertisements of the Knights of Columbus in the leading St. Louis Sunday papers. With interest one reads of the Roman Catholic reaction to this meeting. America of November 10 (Jesuit weekly) writes:

"On October 28, the Protestant 'Reformation Sunday,' Bishop Oxnam, a Methodist, President of the Federal Council of the Churches of Christ, addressed a mass meeting in St. Louis, chiefly on the subject of 'Roman Catholic-Protestant Differences.' Bishop Oxnam sees 'serious tension developing between Catholics and Protestants,' and deplores the fact as 'sinful.' How far is it a fact? We think that the tension is chiefly felt, not in Catholic circles, nor among the Protestant laity, but among the organized leaders of Protestantism. At all events, if there is such tension, sufficient to hinder the harmonious co-operation of Catholics and Protestants toward the common good of our country and the world, there is sin in it—a sin against charity, which makes such co-operation

The cause of the tension on the Protestant side is thus stated by Bishop Oxnam: 'Protestants are gravely concerned over what they believe to be an attempt on the part of the Roman Catholic Church to exercise political domination here, similar to the control exercised in many nations.' The Catholic ideal, says Bishop Oxnam, is 'a subservient state dominated by an absolute church': to this our theories of Church and State 'lead logically.'

"On hearing again this familiar Protestant line, let us not waste time, much less lose our tempers in defensive argument. We have to realize that institutional Protestantism today has a mounting fear of Catholic 'power,' based on a fairly complete misunderstanding of it. Our problem, then, is to let it be seen that all our power derives simply from the truth of our faith in Christ and from the vitality of our social program, and that it is directed, not at domination but at service - the service of the common good of all mankind. Secondly, we must let it be known that we are ready to join our power with that of all men of good will in all that concerns the common good. Thirdly, we have to insist, in a friendly way, that we are Catholics, not Protestants. We should be permitted to do so without being charged with 'intolerance.'"

The reader will note how carefully the editorial in America avoids the real issue, viz., whether Rome actually denies religious liberty to Protestants where it is in control.

Harvard's Change of Views Concerning Education. — Using the heading "Harvard's Retractation," America (Roman Catholic weekly) submits an interesting editorial showing that the system of higher education which began in Harvard under the presidency of Charles W. Eliot is now being put on the shelf. This development should be a warning to all of us not to be unduly impressed with novel ideas in the field of education or elsewhere. The editorial is, of course, written from the Roman Catholic point of view.

We print it without omissions.

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"It was at Harvard that the elective system of education was born, and it is now a Harvard report which may give the elective system its deathblow. The report of 267 pages — General Education in a Free Society — written by a faculty committee of twelve, has been in preparation since 1943. It is Harvard's final retraction of electivism which Harvard's President Charles Eliot made the pivot of his educational reforms some sixty years ago. This educational fetish, which whoso did not reverence was deserving of anathema, spread like a blight over American education, secondary as well as collegiate. It glorified what has been well called the cafeteriatype of education, destroying educational unity and making it possible for a student to graduate from high school and college after four years of nothing more than freshman courses. Though wiser educators viewed with alarm the sad results of the elective principle, as a minority they were powerless to do much about it. Competition was so strong that they were eventually forced to accept in practice, up to a point at least, what they thoroughly reprobated in principle. Catholic schools were especially perplexed by the problem. Founded on a sound philosophy of education, they knew instinctively that electivism would prove to be a principle of disintegration. Their position was presented in a famous article by Father Timothy Brosnahan, S. J., 'President Eliot and Jesuit Colleges,' which went beyond its title to speak for the entire Catholic educational system. The Harvard report of 1945 is a vindication of that position. The leadership of Harvard in undoing the mischief it set afoot may be a big factor in restoring freedom to educational bodies to apply sound pedagogical principles toward a regeneration of American education."

Brief Items.—On October 9, 1845, John Henry Newman declared that he accepted the faith of the Roman Catholic Church and was received into that Church. The Romanists of our day are laying much emphasis on what they call the conversion of Cardinal Newman and point to it as an evidence that Roman Catholic teachings must be right, because in Newman's case an eminent Anglican divine saw that Protestantism was wrong and accepted the teachings of the Pope at Rome. Nobody need be surprised at the defection of John Henry Newman from the Protestant faith. Whoever with open eyes reads his famous Apologia Pro Vita Sua will soon see that Newman in spite of all his reading and searching remained profoundly ignorant of the true meaning of the central doctrine of the Christian religion: justification by grace through faith.

According to the press of our country the total of casualties in the World War just ended is 1,070,524, of which number 261,608 were killed. It sounds unbelievable that during the period from Pearl Harbor to August, 1945, there were 36,355,000 accidents in our country, of which 355,000 terminated fatally and 1,250,000 resulted in this, that the injured were permanently disabled.

Sir James Young Simpson, the discoverer of chloroform, was asked, "What do you consider the greatest discovery you ever made?" His immediate answer was, "The discovery that I have a Savior."—The *Presbyterian*.

When an enthusiast exclaimed, "I have spent the last five years upon the mountaintop," Moody asked him, "How many souls have you led to Christ in those five years?" When the answer was that none could be recalled, Moody said, "Well, we do not want that kind of mountaintop experience." — The *Presbyterian*.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Preacher's Voice. By William C. Craig and R. R. Sokolowsky. The Wartburg Press, 1945. 132 pages, $5\frac{1}{2} \times 9$. \$2.00.

William C. Craig is Professor of Speech at the College of Wooster. Ralph R. Sokolowsky, who died just before the appearance of this book, had considerable European experience, and was speech and voice pathologist at Capital University, where he was associated with Mr. Craig. The Wartburg Press is to be commended for its enterprise in producing this professional volume with its fine typography and abundant illustration.

Chapters I, VI, and VII concern specifically the preacher. They bring helpful suggestions concerning the vocal personality of the speaker, his preparation for the delivery of sermons, and his reading of the Scripture text. The concept of "negative capability" — speech which simply interprets thought and directs all attention

away from itself - is well taken.

The remaining chapters concern the voice of the speaker. A complete description of the physiology of the voice is illustrated with elaborate charts. The treatment of these chapters is somewhat more limited than that of the broader professional sections. The involvement of self-consciousness and nervous tensions in the distorting of the voice is not treated. In several respects the physiological data themselves seem somewhat oversimplified. authors assign very little scope to variations in optimum pitch between different male voices, but suggest a uniform pitch span for all. The statements: "High tenor voices most frequently use the upper level of this range" (p. 67) and "There are extremely rare cases wherein there has been a speech disorder caused by continuous use of too low a pitch" (ibid.) strike this reviewer as inaccurate. Observation with recordings of approximately 300 tenor voices indicates that the majority attempted to speak in a pitch below their optimum and produced a hoarse, or fuzzy, tone. Numerous cases were aided by raising their habitual pitch as much as four notes on the scale. Cf. also Arleigh B. Williamson, "Diagnosis and Treatment of Seventy-two Cases of Hoarse Voice" (Quarterly Journal of Speech, April, 1945, p. 189ff.) with the conclusion: "The most common principal cause of hoarse voice was the throat tension resulting from the effort to speak at a level far below optimum pitch."

Another oversimplification is the assumption that the soft palate completely blocks the entrance to the nasal cavity in all vowels and consonants except m, n, and ng (p. 56) and parallel exercises for the correction of nasality (p. 111 ff.). The authors are with this principle setting themselves against the assumption of the average speech physiologist that too little passage between the soft palate and the back wall of the throat cuts down head resonance and results in denasality; too much opening results in hypernasality. The usefulness of the nasals in exercises for resonation depends upon this function of the soft palate. The authors themselves seem inconsistent in their definition of closed nasality (p. 77).

The thoroughness and practical purpose of the book, however, make it a most stimulating experience for the preacher who is anxious to improve his effectiveness and worth.

RICHARD R. CAEMMERER

Challenging Youth for Christ. By Mervin Rosell. Zondervan Publishing House, Grand Rapids, Mich. 88 pages, 5½×7¾. \$1.00

We are always happy when we can write a favorable review of a good book rather than an unfavorable one of a bad book. The publisher's jacket gives the following information concerning the author: "Has spent more than a decade in youth evangelism and city-wide campaigns, since his graduation from Northwestern Bible School and Northwestern Evangelical Seminary. Has been chosen by the youth of America to address rallies and conferences in every section of the nation, including the Chicagoland 'Youth for Christ' Rally in the great Stadium pictured on the cover. Has preached throughout the United States, Canada, Cuba, Jamaica, South America, and Mexico. Has been recently invited to preach in New Zealand and Australia in a great evangelistic mission."

In his Foreword the author says: "These 'personal pentalks' have been written to challenge the youth I cannot reach personally. We trust that these messages will help to meet a great need. Born and reared in an age of skepticism and mob antagonism against God, young people today are crying for facts concerning the supernatural . . . and will accept the challenge of the Gospel." Although written especially for youth, this book can be read by the most mature Christian for the strengthening of his faith. The author believes that the Bible is the Word of God without error of any description, that the sinner is saved alone by grace through Christ Jesus, and that saving faith in the heart of the Christian produces a godly life. A few striking passages in the book are such as these: "America must become sinconscious if she is to escape the price that former great nations have paid. . . . The influence of the American Church is exceedingly weak. The nation needs a virile Church, but the Church has 'toned down' its testimony since Puritan days. put it bluntly, the Church has become a social hall for benefits and other 'fits.' It now has begun to 'amuse, not amaze.' Its standards are disgustingly low. Its membership has lost its power. Some of its pulpits are filled with Pilates rather than with Pauls. Its policy is controlled by purses rather than by prayer. It is no longer the salt, but the sugar, of a sipping nation. Its people quote the Bible but they request, 'Prophesy . . . unto us smooth things.' Its followers fulfill the prophesied word by becoming those 'having itching ears.'" (P. 13 f.) "No, the Bible is not a composite of folklore and Jewish fable. It is the reservoir of all truth — man's total knowledge of Infinity." (P. 40.) "Those with little or no faith on the inside often have much religion on the outside." (P. 54.) Having spoken of the insults that are heaped upon the innocent and loving Savior, the author says: "But greater than the composite of these insults . . . greater than the hate of man that put Him against the Roman tree . . . is the decision in any human heart to reject, avoid, or ignore the claims that Christ has on his life. All those sins can be forgiven, but the sin of rejection has no further appeal. (By avoiding or ignoring Jesus

Christ's death for you, you reject Him!) The verdict stands! God says, 'He that believeth [see Rom. 10:9-10 for the definition and explanation of that belief] on the Son hath everlasting life: [see 1 John 5:9-13]; and he that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36)." (P. 51.)

Our pastors who purchase this book and read it will find it not only a tonic for their own spiritual life and work, but also a source of sermon material; the book is replete with passages from Scripture.

J. H. C. Fritz

Concordia Bible Student. Edited by Rev. A. C. Mueller under the auspices of the Board for Parish Education of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. Prepared by Rev. J. M. Weidenschilling, S. T. D. Vol. 35, January, 1946, No. 1. Concordia Publishing House, St. Louis, Mo.

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Before us lie the proof sheets of the first number of the Concordia Bible Student for 1946. The publication is a quarterly, which explains why the contents are divided into 13 lessons, one for each week. A hurried perusal shows that this number is rich in doctrinal content and truly edifying. The subject treated is "The Christian and His Prayer Life" — certainly one the importance of which it is difficult to exaggerate. Here are the chapter or lesson headings: The Christian Prays; Why Christians Pray; The Great Power of Prayer; A Christian Never Prays in Vain; The Christian Prays with His Heart and Lips; Prayers that are Acceptable to God; What Christians Say in Their Prayers; How Often Christians Pray; Where a Christian Prays; The Lord's Prayer; The Lord's Prayer (continued); The Psalter, the Best Prayer Book; Review. It is evident that the weighty questions which arise in connection with the subject of prayer are here looked at. The discussion is brief and popular. Every lesson ends with a practical section, in which questions are submitted that pertain to the subject under discussion. To our mind what is submitted in this part of the lessons is really helpful. The whole number deserves a warm welcome in our circles. W. ARNDT

Junior-Hi Kit. No. 2. 38 leaflets and a Sponsor's Manual. \$2.00.
The Society Kit, Vol. 3. Discussion Topics and Program Suggestions for Young People. \$2.50. Both by Park Hays Miller and Margaret Gibson Hummel. The Westminster Press, Philadelphia.

Much has been packed into these two Kits; and it has taken much thought and labor to do it. The Kits present program material along various lines, including doctrinal discussions, for juniors and for young people. The material is written from the viewpoint of the dogmatics of the Reformed churches. Also the indifferent attitude which some of these churches are taking in our day toward the truth, as God has revealed it in His Word, is given expression. In the Junior-Hi Kit we read: "Why not invite some of the Jewish young people's groups in our town to visit us? (Discuss. In holding a joint worship service with Jews, make sure to use the Old Testament only in any worship you plan. If they are attending, however, to get a better understanding of a Christian service, plan your service as you would

any Christian service of worship.)" (Program 17.) Our pastors, who would, of course, use the proper discretion in selection, can find material in these Kits which can be used in their youth societies; they also can learn what other churches are doing in youth work and in which way a variety of material can be presented to arouse and hold the interest of juniors and young people, while at the same time giving them the necessary instructions for their Christian life.

J. H. C. Fritz

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

The Golden ABC. Daily Devotions No. 65, November 23, 1945, to January 7, 1946. 5 cents each, postpaid; 48 cents per dozen, postage extra; \$3.00 per hundred, postage extra.

Siehe, dein Koenig kommt zu dir. Kurze Andachten fuer die Zeit vom 23. November 1945 bis zum 7. Januar 1946. Price same as above.

From Wm. E. Eerdman's Publishing Co., Grand Rapids, Mich.:

Satan and the Spider. By Dr. Herbert Lockyer. 87 pages, $5\frac{1}{2} \times 8$. \$1.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

Field Marshal Bernard L. Montgomery. By Mel Larson. 100 pages, $5\frac{1}{2} \times 8$. \$1.25.

The Second Coming of Jesus. By M. R. De Haan, M. D. 178 pages, $5\frac{1}{2}\times8$. \$1.50.

What of Tomorrow? By Theodore Schap. 144 pages, $5\frac{1}{2}\times8$. \$1.50.

Be Ye Also Ready. By Robert G. Lee. $5\frac{1}{2}\times8$. 133 pages, \$1.25.

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